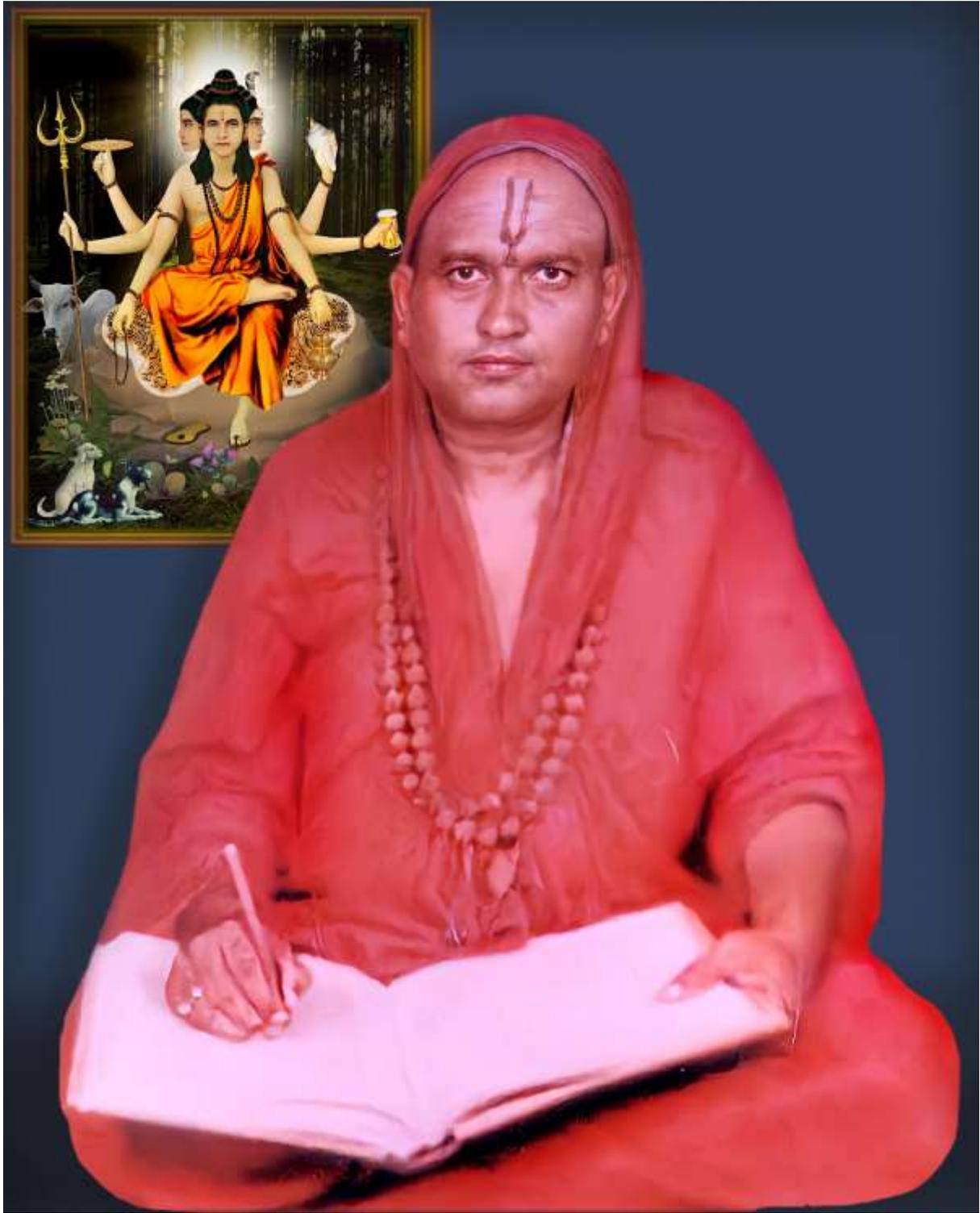


DATTA VEDA
(A Series of Speeches Given At Srisailam)



(In the above photo Shri Datta Swami is decorated as God Dattatreya)

Divine Speeches Given By:
HIS HOLINESS SHRI DATTA SWAMI



(Photo of His Holiness Shri Datta Swami)

Copyright:

All rights reserved with the author.

CONTENTS

Adhyaaya 1	2
THE FIRST MESSAGE OF LORD DATTA	2
Pilgrimage	2
Quality in Devotion	3
Samaadhi	4
Quality and Quantity of Devotion	5
Raja Yoga	5
The Form of Lord Datta	8
All Deities Arose from Datta	10
Secret of Staying Healthy	13
Adhyaaya 2	16
THE PATHS OF WORDLY AND SPIRITUAL LIFE	16
Yajna	16
Meaning of Yoga	17
Secret of the Six Wheels of Yoga	19
Devotion is Better than Fear	20
Three Powers of Lord Datta	23
Avoid Following Blind Worldly Trends	25
Recording and Propagating Divine Knowledge	31
Adhyaaya 3	33
PREPARING FOR THE SPIRITUAL PATH	33
Pleasing God Through Sacrifice	33
Datta Means God ‘Given’ to Souls	37
Kundalini Yoga to Reach the Human Incarnation	41
Controlling Vices and Sins	43
Adhyaaya 4	45
FOUR PREACHERS OF VEDANTA	45
Shankara	45
Ramanuja	52
Madhva	56
Atman Stands in Absolute Reality & Jiiva in Relative Reality	60
Datta Swami – The Fourth Preacher	61
Adhyaaya 5	70
ANALYZING THE INCARNATION OF UNIMAGINABLE GOD	70
Unimaginable God and Imaginable Soul	70
All Impossibilities are Possible to God	73
Concept of Incarnation is Central to Spirituality	74
Adhyaaya 6	83
SPIRITUAL PATH REVEALED	83

Shri Datta Swami	Datta Veda
Symbolism Behind God's Forms	83
The Internal Meaning Guides the Spiritual Journey	84
From Aadi Shankara to Shri Datta Swami	87
Hanuman and Radha	92
Adhyaaya 7	102
HUMAN INCARNATION OF THE UNIMAGINABLE GOD	102
Omniscience of Lord Datta	102
Upanayanam	104
Full Freedom to Souls	105
Blind traditions lead to wastage	110
Devotion to God is Higher Than Justice	114
Criticism of Preacher	115
Shri Krishna Ashtami Message	120
Universal Spirituality is the Goal of Shri Datta Swami	127
Cosmic Vision	133
The Human Incarnation is God Himself	136
Adhyaaya 8	140
DEEDS, FRUITS AND THE GOAL OF SOULS	140
Knower of the Deepest Secrets of Souls	140
Prarabdha, Aagaami and Sanchita	142
Punishment and Reformation	145
Who am I?	149
Same Actor in Various Roles	152
Now and Here	153
Eighteen Steps Before Ayyappa or Manikantha	156
Leaving for Holy Places in Oldage	161
Human Being Ungrateful like an Animal	170
Adhyaaya 9	172
ASPIRATION-FREE SERVICE TO THE INCARNATION	172
Divine Mother Kissed Swami	172
Sin and Worldly Suffering	175
Five Levels of Human Souls	178
Attachment to Incarnation Causes Detachment from World	183
Adhyaaya 10	194
REAL LOVE FOR THE INCARNATION	194
Real Love Matters; Not Time, Place and Procedure	194
Degradation of Pilgrim Centers	196
Datta Jayanti Message	197
Realize the Value of Time	201
Serving God Benefits the Servant	202
Yama and Kaalabhairava	203
Pravṛutti Essential for Nivṛutti	208
Jneya Panchakam	209

INTRODUCTION

[This book contains a series of speeches given by Swami to Shri CBK Murthy and his wife Smt. Bhavani in Shrisailam. The couple recorded these speeches and published these speeches as a book in the name of '**Datta Veda**', which became very famous in Andhra Pradesh and this book was published again and again for several times! These speeches are the first and foremost messages of Swami as the very beginning of His spiritual programme in this world. First, Swami approached this pious couple on one Shivaraatri day, showing some miracles, singing some spontaneously composed devotional songs and preaching the spiritual knowledge through conversations. Slowly, this programme extended to others through this couple and a forum was established in Vijayawada (Andhra Pradesh). This couple took Swami to Shrisailam, where they stayed for about a month along with Shri Swami in a residence called Shivasadanam at Srisailam.]

By
Shri P. V. N. M. Sharma

Adhyaaya 1

THE FIRST MESSAGE OF LORD DATTA**Pilgrimage**

November 05, 2016

O Learned and Devoted Servants of God,**(12—03—1993, 4.00 a.m.)**

Pilgrimage is the body and experience is mind in it,
 What is the use of the body in the absence of mind?
 Experience in the pilgrimage reveals divine secrets,
 Which are the main points of the spiritual knowledge.

There is no use of pilgrimage if the spiritual knowledge is not attained in it. Mere pilgrimage without divine experience is just a picnic! Mind, word and action are the three instrumental forms of the spiritual effort or spiritual power (energy). Of course, you can use these three for the sake of essential needs and there is no objection here. But, don't waste these three for unnecessary luxuries. At least, you divert these three (which are wasted in luxuries) to the work of God. Action is work or energy, which is inter-convertible form of matter or money. Hence, action or work or energy or matter stands for the same entity. I don't ask for your rupee coin shaved in the expenditure of the basic needs of your family and yourself. I don't ask for your **saved** rupee coin also to be spent in your old age. ***I am only asking for your wasted rupee coin in luxuries to be diverted to the service of God.*** Instead of throwing the third rupee coin in waste **kundi** (box kept for throwing wastes), divert it only to the **hundi** (box kept for offerings to God) of God. This is the first stage in the spiritual effort (saadhana).

In the second stage, you spend your time, energy (work) and money for all the essential and inevitable works. While doing these works, you can spend the forms resting in the worship of God. **Example:** you are cooking the food and using two forms for the cooking, which are mind and body (hands). The word (third form) is in rest. Use this resting form in singing about God. When you become expert in cooking, only your body is involved in cooking. Mind and word are taking rest and both these can be used in the worship of God.

In the third stage, which is specific for the top most exceptional devotees only, all the three forms are involved in the worship of God only. Neither you do cooking, nor you plan for cooking, nor you speak anything about cooking. The materials for cooking were created by God in the kitchen and God Himself cooks the food. This third stage is the final related to the devotees of Nivrutti in climax (Sati Sakku Bai was given a bag of wheat grains to be powdered in one night by her cruel mother-in-law. Lord Krishna appeared and did all the work in a fraction of second!).

Quality in Devotion

(13—03—1993, 9.00 a.m.)

The quality or power of worship is greater than its duration. You must improve the quality of devotion and then continue the devotion in that level of quality during the entire time. ***Your effort must be to improve the quality of your devotion, which comes only by removing your aspiration for any fruit in return.*** As the aspiration decreases the power of devotion increases proportionally. After attaining the climax of the power, you must continue such powerful devotion during your entire time. An example for this concept: There are three jobs 1) Rs. 100/- per day (eight-hour shift), 2) Rs. 100/- per hour and the salary for the day is Rs. 800/- and 3) Rs.1000/- per hour and the salary per the day is Rs. 8000/-. In these three jobs the duration of the shift is same which is 8 hours per day. But, the quality or efficiency of the work per hour (or per day) is increasing from one job to the other. The increase in the salary is not due to increase in the quantity of time but due to increase in the quality of the work. Hence, all your effort must be concentrated to increase the quality or value of devotion.

Demons do penance continuously during day and night for years together and earn the grace of God due to increase in the span / duration and not due to increase in quality of devotion since their devotion in penance is of very low quality, which is aspiration for fruit (boons) in return from God. Such boons of demons destroy them in course of time unlike the same boons given by God to a devotee without desire. The demon, belonging to first job also earns Rs. 800/- by working for 8 days and becomes equal to a selfless devotee belonging to second job earning the same Rs. 800/- in one day. Both are equal in having the same miraculous power (Rs. 800/-). The difference is that the money earned by demon destroys him due to misuse and the same money earned by the real devotee gives happiness and fame for using properly the miraculous power. Same miraculous power exists with both cases. But, it is for destruction in the

first case and for construction in the second case. The above three jobs indicate the three folded spiritual effort.

Aspiration for fruit in return lowers the value of devotion. When I come to your house, you give Me food with special items because I am your guest. The number of food items increases for a more distinguished guest! The reason is that you know that I have come with love to see you and that you know very well that I have not come for food. When a beggar comes to your house, begging in a pitiable manner for the remains of your food, you are refusing him in bitter way. What is the reason? The reason is that you know very well that the beggar did not come to see you with love on you. He just came for food. He is praising and begging in the lowest level (not by reducing ego) for just remains of food only. If you are serving God with sacrifice and without any aspiration for fruit, God Himself will give you a feast of fruits!

The root cause of our diseased devotion is only aspiration for fruit, which is responsible for the negligence of God to devotees like our negligence to beggar. Unless the root cause of disease is cured, the symptom of disease appears again and again. There are two ways of treating disease in Aayurveda: **1) Nidaana chikitsa:-** curing the root cause of the disease (the three root causes are Vaata or gas, Pitta or disorder of liver and Shleshma or cold) by giving the corresponding medicines and **2) Lakshana chikitsa:-** curing the symptoms of disease by proper medicines. The second type of treatment may benefit the doctor because the patient will come to him again and again! But, Datta is a specific doctor treating the patient in the first way to attack always the root cause by His message-medicine!

Samaadhi

(14—03—1993, 3.30 a.m.)

Samaadhi or Mahaabhaava should be understood as the final climax of your spiritual effort in yoga (attainment of grace of God). What are the characteristics of such climax? They are:- 1) It is both theoretical and practical love on God. 2) It should be born without reason. 3) It should not have any selfish desire for selfish profit. 4) It should be total dedication of body, word, mind, activity and life. 5) It should be ready to sacrifice anything and anybody for the sake of God. 6) It is wonderful and unimaginable attraction for God. This is the climax of devotion. There is no other way than this if He has to dissolve in you completely called as Kaivalya. Saayujya is the process of dissolution of God in you and its climax is Kaivalya. In this stage, ego can't stand because the complete

dissolution of God in you brings 'I' to zero. When there is no 'I' (ahankara), there is no 'my' (mamakaara). When both these are absent, ego can't exist. ***The devotee thinks only about God and doesn't think about anything or anybody.*** This is the total and complete detachment from world. ***Whatever may be the path, as long as the ego exists in you, My grace can't appear.*** Devotion without ego leads you to the right path to get My grace on you. All actions, words and thoughts with such devotion become powerful worship of God.

Quality and Quantity of Devotion

(14—03—1993, 8.30 a.m.)

When you are serving ghee to the guest in the meals, the quantity of ghee given by you matters much and not the cup or spoon with which you give the ghee. When there is plenty of hair, in whatever style it may be folded, the lady looks beautiful. Similarly, whatever may be the form of God and whatever may be the mode of worship, the practical devotion involving service and sacrifice alone stands in reality. The level of devotion is important and not the form of God. In all the divine forms, I alone exist. All the forms are My dramatic dresses of different roles only. I am the single actor acting in all the divine roles. ***Some devotees think that worship of one form is greater than worship of different forms of God.*** The number of forms is immaterial. ***The quantity and quality of devotion matters really.*** Whether one liter of milk is in one vessel or in four vessels (1/4th liter in each vessel), the quality and quantity of the milk is one and the same. Whether you worship one form of God or different forms of God, there is no difference. The difference comes only by the difference in the quantity and quality of the milk or devotion.

Raja Yoga

(14—03—1993, 10.30 a.m.)

Raja Yoga means the action of king as a beggar. It is the scholar acting like ignorant. By this, the other souls having bonds with you get satisfied by your acting as an equally ignorant. You are detached internally, but, attached externally, just to satisfy the ignorant souls. You should be very careful in this acting. Sometimes, you may be bonded internally also without your knowledge. Then, you will become really ignorant and such slipped devotee is called as Yogabhrashta (devotee slipped from the spiritual path). Such acting is possible only for God, who comes down in human form and such human incarnation is called as Yogaaruudha (situated

in the climax) becoming avataara (descending down for the sake of spiritual uplift of humanity).

You, first, start with diverting the time, energy and money that is wasted in luxuries to Me. Gradually, it will go to the climax on one day or other. You have to take care of the basic needs required for yourself and your family. Such care is also a part of spiritual path only because the basic needs are essential for every human being. Without the basic needs, this human body itself can't stand in this world. In the absence of body, where is the worship? You try to divert your family members also to the spiritual path because your family members pay respect to your feelings and words since they are your dependents. ***If you can't make your dependents as devotees of God, how can you make the outsiders as the devotees of God by your propagation?*** The outsiders are not your dependents and are totally independent. Hence, performing your duties for the sake of family members and simultaneous trials to turn them as devotees, are included in the spiritual path. Even if you fail in turning your family members to the path of devotion, you can continue the propagation in the external world without getting discouraged. The reason is that a soul in your family might have been born to just extract the loan given by it to you in the past birth and might have been with negative attitude (samskara). You have to clear your loan also and that is also your duty. The scripture says that all the family members are only the loan lenders to you in the previous birth (*runaanubandharupena pashu patnii sutaalayaah*). ***Your association with your family is on the different ground of Pravrutti only and not at all Nivrutti.*** The co-occurrence of spiritual attitude can be only accidental. Hence, even if they are not spiritual, don't neglect them in your duties for them because clearance of loan in Pravrutti is also the basic part of Nivrutti. Be always grateful to them because they helped you in your previous birth by lending loans! But, how Jesus told His disciples to hate the family members for the sake of God? Jesus told this only in the context of God and devotee and not in the context of devotee and his family members. ***Certainly, for the sake of God, the Nivrutti-devotee hates his family members, who do not come into the spiritual path.*** This is with reference to God in Nivrutti. The devotee staying in the family in Pravrutti has no reference of God since the family is against God. Hence, to satisfy those money-lenders in the previous birth, one can keep silent about God while staying in the family and satisfy them by doing all the duties while remaining very grateful to them always. They helped you by lending money to you in your difficulties in the previous birth and you died without clearing their debts ungratefully! Now they have come to you to get back

their loans with interest with the help of the administration of God. Hence, you should be grateful to them without displeasing them by forcing devotion to God on their heads. Devotion should come naturally and not by force, which is not liked by God at all. Hence, you have to hate them with reference to the God in your mind only and externally you must always please them, which is the basic justice of Pravrutti.

You must take care of your health at every stage of your life. The reason is that you can serve God in a better way if you are healthy. Hence, God never wants you to spoil your health doing all the blind traditional activities that spoil your health. Taking cold water bath in winter, fasting without taking food, spending sleepless nights, taking long journey to see the statues representing God by spoiling your health are very much disliked by God. How all these activities are concerned with love or devotion to God? Your love on your issues is proved by your service and sacrifice of property to them. Do you prove your love on your issues by taking cold water bath or by fasting or by spending nights without sleep or by taking long journey to see their photos there? Even the child of these days will question you "*in what way these activities benefit me?*"! You must reduce Rajasic (sour, chilli, salt, masala etc.) and Tamasic foods (cooked long back) to avoid illness. You must take Sattvic food (wheat and rice with husk along with vegetables having plenty of cellulose etc.) for maintaining the health. You must have the required quantum of the sleep in the night. Go early to bed and rise early in the morning from bed to think and pray about God. Mind is interrelated with body. Keep the mind steady and stable without emotions of both happiness and tragedy. Emotion spoils the health. But, emotion regarding God will never harm you and moreover improves your health. You can act emotion for the satisfaction of others in Pravrutti, but, you should be perfectly peaceful in the mind internally and this is Raja Yoga.

Whatever may be the form of God or mode of worship, the fruit from God will be as per the level of your devotion in quality and quantity only. You may go to any shop in any path, you will get the item as per the money present in your pocket! I am all Gods. I am all sages. I am all planets. I am all the incarnations. I exist in three divine forms at the fundamental level. Due to the result of penance in several past births only, one can recognize Me as the one actor present in all these divine roles. My grace alone can give such realization. Unless I wish, none can realize Me. Unless I show grace, none can get devotion towards Me.

The Form of Lord Datta

(16—03—1993, 4.00 a.m.)

I am only one as the Veda says “*Ekamevādvitīyaṃ Brahma*”. I appeared as three by associating Myself with the imaginable energetic forms for the sake of creation, ruling and final destruction. I am unimaginable to anybody as the Veda says “*Yasyāmatam tasya matam*”. None could see Me becoming three energetic forms since it happened before the creation and no soul existed then. Even the sage Atri got confusion about this since the three different forms can’t be one. To remove his confusion, I have taken this energetic form, which is one, but, with three heads indicating that the three forms are externally different but internally one and the same unimaginable God doing all the three works associated with three qualities. This form also is not the unimaginable God, but explains the fundamental concept that one is three externally but remains internally as one only. This form gives the concept of internal oneness because this is one form only and simultaneously shows three external forms by three heads to do three different works. When all these forms are thrown away, I am called as Avadhuta or the unimaginable God. Avadhuta represents the naked state, which is without dress. This means that the external energetic form is My external dress and I can be seen only when I am in some external form. Anybody dressed can be seen by anybody. Nobody sees a naked person since the eyes are closed at once. This means that none can see the unimaginable God, who is beyond even imagination. This is the concept and the simile of naked person and dressed person is given to clarify the concept. Ignorant people leave the concept and catch the simile! Without understanding the concept, the ignorant person removes the dress and becomes naked calling himself as Avadhuta! *Can you imagine the difficulty in changing this ignorant world?*

The unimaginable God is represented by the holy sounding one letter called as ‘*Aum*’. The alphabets in this single sounding letter Aum represent the three external forms and the single letter sounding represents the one unimaginable God existing in three forms. This letter Aum is associated in the beginning with the name of any divine incarnation. This indicates that the unimaginable God existing in the three forms called as Dattatreya enters every divine incarnation, whether it is energetic form or human form. *It is said that remembering Aum alone gives unhappiness.* It only means that trying to meditate or serve the unimaginable God is impossible leading to unhappiness (*Avyaktā hi gatirduḥkham*— Gita). The sage Atri started uttering Aum only and was subjected to serious heat in his body

representing unhappiness. Hence, I appeared in three different forms together. Atri was not convinced because the Veda says that I am one only. Hence, I appeared in one form only by uniting all the three forms. The new form is one only indicating the one unimaginable God. With the help of external forms only, I had to preach the internal concept clearly to him since I can't be even imagined by him, not to speak of seeing Me! Each face with two hands resulting in three faces with six hands indicates that I am in each of the three forms. This new energetic form with three faces is called as '*Atrivarada*' (blessed the sage Atri) or 'Yogi Raja' (the best form of the union of three forms) and is referred as Ishwara (Lord). Sages like the unimaginable God and worship this new energetic form called as Ishwara. Different people also worship these three forms separately. A devoted soul reaching the climax of Nivrutti devotion (Nivrutti means liberation from the aspiration of fruit in return) becomes My master, which is worshipped by a sub-sect called as Shakteyaas. Yadu prayed Me to be born in his dynasty called Yadavas. I was born as Krishna in that dynasty and showed this energetic form of Ishwara with several faces of various incarnations called as Vishwarupa (Vishwa means several or various). The middle three faces were those of the fundamental three divine forms (Brahma, Vishnu and Shiva) representing the new energetic form called as Datta or Ishwara. This form (Datta) is the source of all miraculous powers, which are just present in My hand. I give these powers to the preachers propagating My spiritual knowledge in this world. These are useful when the preachers face atheists. If any preacher misuses these powers with ego and craze for fame, his fall is certain.

Though My new energetic form is born in presence of sage Atri, I told that I am to be adopted as his son since I have no birth. Here I represent the unimaginable God, who has no birth being unimaginable. I am called as Datta since I am adopted by sage Atri. Datta means '*given*'. By this new energetic form, I (the unimaginable God) am given to the upper world as imaginable God or energetic incarnation. When I am incarnated in human form, I (the unimaginable God) am given to the humanity of this earth. Hence, every energetic incarnation (for the upper world) and every human incarnation (for this world of humanity) is Datta only. Since Anasuya, the wife of sage Atri, was fond of Me to have Me as her son, I was born to her from her womb in 9 days treating the days as months. ***This human sage form of Datta is called as 'Anasuya-Atri-Nandana'***. This form gives the boons to devoted souls and all miraculous Vedic hymns (mantras) are just in My hand of this form. Anybody in the upper world shall worship this energetic form of Datta (called as Father of heaven) only representing the

unimaginable God, who can never be worshipped or served for the satisfaction of devoted souls in the upper world. Similarly, the human form of Datta alone can be worshipped by the devotees in this world since the unimaginable God is beyond imagination and the energetic incarnation also is almost invisible to any human being irrelevant to this world.

All Deities Arose from Datta

(16—03—1993, 11.00 a.m.)

You must remember Me due to your natural attraction towards My personality and not due to aspiration for boons. To drive away the undeserving devotee, I appear in bad modes of illusion (maayaa) so that nobody can exploit Me by exhibiting false devotion. If the undeserving devotee gets miraculous powers from Me, he will become a thorn to the peace of the world. ***I am sorry to say that many human beings are undeserving devotees only.*** Hence, the illusion covers Me deeply preventing Me to become famous to avoid human beings from exploiting Me. People captured by this illusion feel that I am a naked ghost and that I am against Pravrutti to destroy their family bonds! ***This illusory power keeps the undeserving majority of humanity away from Me protecting Me from their unimaginable talents of exploitation for the welfare of this world only.***

I became three divine forms from whom three crores of deities came yielding thirty-three crores of angels. One salutation to Me goes to all angels becoming equal to thirty-three crores of salutations! All the sages came out from God Brahma. All deities and angles came from God Vishnu and God Shiva. Goddess Saraswati is on My tongue. Goddess Lakshmi is in My heart. Goddess Gouri is in left half of My body. Datta is three (Brahma, Vishnu and Shiva) in one. Durga is also three (Saraswati, Lakshmi and Gouri) in one. The word 'Shri' represents Goddess Durga. Devotees of all the divine forms worship Me alone in the internal sense. Ganapati, Viirabhadra, Kumara etc., come from the face of Shiva. Rama, Krishna, Narasimha etc., come from the face of Vishnu. Divine sages come from the face of Brahma. Manikantha is from Shiva and Vishnu. Hanuman is from three divine forms. Any human incarnation coming from Me can exhibit all these forms. Brahma is not worshipped in this world, but, by worshipping Me, Brahma is also worshiped.

(16—03—1993, 4.00 p.m.)

The initial ritual is called as Akshraabhyaasa before entering into the line of knowledge. Akshra means the God having no destruction. Abhyaasa

means repeated memory of God. People take Akshra as alphabets in this ritual, which is not correct. In this initial ritual a verse is recited, which means that the preacher of spiritual knowledge is Brahma, Vishnu, Shiva and Parabrahma (unimaginable God). This means that the real preacher is only the human incarnation of Datta, who represents the unimaginable God existing in all the divine forms. The next ritual is Upanayanam, which means taking the child close to God in human form. *Upa*= near to God, *Nayanam* = leading the child. The three threads of the holy thread indicate the three divine forms and the collective holy thread indicates the unimaginable God existing in the three divine forms. It is clearly mentioned that Savitaa is deity in Upanayanam and Gayatri is only the best mode of worship of God, which is singing the divine songs (*Savitā devatā, Gāyatrī chandah, Gāyantam trāyate*). In this ritual, Guru is introduced, who is the light (knowledge) that removes darkness (ignorance). Gu = darkness; Ru = light that destroys the darkness. This ritual means leading the child to the divine preacher for the sake of true spiritual knowledge and this ritual is universal to every human being in this world. It only means leading the child to real divine preacher to get true spiritual knowledge and training the child to sing about God.

(Shri C B K Murthy asked Swami to give the meaning of the mantra of Datta Shodaaksharii (containing sixteen letters), which is '*Aum Yam Krom Klīm Klum Hrām Hrīm Hrūm Sauḥ Dattātreya Namah*').

You have asked Me to explain the meaning of this mantra (a statement in praise of God that attracts the mind) of Datta having sixteen letters out of which nine letters are called as Biija aksharas. A Biija Akshara is just a symbolic letter representing some item or concept and nothing else. Ignorant people attach unnecessary importance to Biija aksharas thinking that chanting a specific Biija akshara gives a specific miraculous power, which is the climax of ignorance! There are nine Biija aksharas in this mantra, representing the nine executing powers of divine administration called as planets. Aum = Sun in heart, Yam = Moon in conch shell, Krom = Mars in wheel, Klīm = Mercury in Damaruka or musical instrument as tiny drum, Klūm = Jupiter in Kamandalu or tiny vessel of water, Hrām = Venus in the garland beads, Hrīm = Saturn in Trishula weapon, Hrūm = Ketu in the left foot, Sauḥ = Rahu in the right foot, Dattātreya namah = Salutation to Dattatreya.

Mantra means a statement, the meaning of which attracts your mind to remember the statement again and again. Such repetition is called as chanting or Japa. Mere recitation of a statement or Biija Akshara without the knowledge and attraction to the concept is totally foolish and blind

tradition of a chain of ignorant people! Mantra (*mananāt trāyate*) itself means that the statement is memorized again and again due to the mental attraction towards its meaning. A Biiija akshra is a just symbolic letter representing an entity like E representing energy, M representing matter, C representing velocity of light etc. The yantra also contains the plan designs drawn as line diagrams indicating the relationships between these entities represented by Biiija aksharas like the diagrams of machine drawings in science. Ignorant people don't take the knowledge of spiritual concepts conveyed by these diagrams and worship them as if these are the sources of miraculous powers. Miraculous power means only unimaginable event, the source of which is the unimaginable God only, who is always mediated by this energetic form called Datta or Ishwara or Father of heaven.

(18—03—1993, 4.00 a.m.)

Before creation of energy (first item) I was unimaginable God only, who is imaginable to Himself only and such unimaginable God was not mediated by any energetic form due to absence of any created item. This point is unnecessary forever hereafter because the unimaginable God will never separate from this energetic form called as Datta. ***Even if the entire creation gets dissolved, this energetic form never dissolves in future.*** You may argue that this energetic form can be dissolved if the unimaginable God wishes so. This point is theoretically true but practically false since it will never happen. The reason is that the unimaginable God is perfectly identified with this energetic form and never feels isolated. If the unimaginable God thinks that He should dissolve this energetic form, it means that He is thinking to dissolve Himself only since He is so much identified with this energetic form so that separation is never thought by Him. This is absolute monism between God and medium. Ramanuja and Madhva took this energetic form as the absolute God, who is a perfect homogeneous mixture of inert energy, awareness and unimaginable God. Shankara took this as mixture of formless awareness (awareness also is a specific work form of inert energy only) and unimaginable God. In all the cases, the medium is taken as substratum and the unimaginable God is reduced just to the unimaginable power! This represents the dance of Kali (creation) on God Shiva (creator representing the unimaginable God). The medium has to be given such importance since unimaginable God can be introduced to anybody by His medium only and not by Himself alone. Hence, this reverse concept resulted. ***Due to this unimaginable power, I remain as undivided one entity, though I enter different energetic or human incarnations.***

You can't imagine My purity or holiness. The Vedas are said to be topmost Holy Scriptures. Such pure Vedas look like the most impure dogs before My wooden chappals (Paadukas) through the sense of relativity. You can't imagine even the holiness of My Paadukas, not to speak of imagining My Holiness and further not to speak of imagining Me! Hence, worship My Paadukas.

I am the source of justice and the deity of justice follows Me for her protection in the form of this cow. ***For her protection, I come here as human incarnations preaching the spiritual knowledge in different ways suitable to different mentalities to convert them in to reformed souls*** and sometimes I exhibit unimaginable powers to control the sinners at least through fear. I am represented by the holy place called as Prayag where the three holy rivers (Ganga, Yamuna and Saraswati) unite like the three divine forms (Brahma, Vishnu and Shiva) uniting in Me.

The present spiritual program is correlation between different sub-religions in Hinduism and different religions in this world. This difference in the spiritual knowledge leads to splits resulting in even cruel fights! Those devotees, who help Me in the propagation of this correlated spiritual knowledge coming from Me shall be helped by Me here and there. Even if none helps Me, My work will not stop even for a fraction of second. ***If you don't co-operate with Me in establishing peace in this world, you are only losing in all the ways and I am not a loser in any way!***

Secret of Staying Healthy

(18—03—1993, 4.00 a.m.)

You must eat to live and not live to eat! The food must be in limited quantity. If the food is eaten in limited quantity, it is eaten by you (*adyate*) and if it is eaten more, you will be eaten by it (*atti*) since it (unlimited food) brings illness to kill you! This is said by the Veda (***adyate atti ca bhūtāni tasmāt annam***). Only little food is converted into energy. All the rest remaining food brings disease only. ***More food is eaten due to ambition for self only.*** Limited food is converted into limited energy. Since the energy is limited, you should not waste your energy in luxuries and in killing the time by useless entertainments. The digestive system is not a machine generating endless energy since the system has limits of work and efficiency. You may be very rich to procure unlimited quantity of food, but, your digestive system has limit in its work-efficiency. Hence, whether you are rich or poor, you have to take care about eating limited food and preserving the limited energy generated. This limited energy should be carefully and precisely used in worldly activities so that as far as possible more and more

energy can be available for divine service. Full meal gives sleep. ***It means that sleep is indicating the full meal.*** Exactly half of this full meal should be taken so that half vacant stomach is partly filled with water and partly filled with moving gas. The food must be suitable to your body (***hitam***), limited (***mitam***) and just cooked (***hutam***), which alone gives perfect health (***hitabhuk mitabhuk hutabhuk***). You must rest a little after lunch and walk a little after dinner in the night (***katipaya padacaṅkramaṇaḥ***). You must never resist urine and motion for a long time (***anibaddha mūtra puriṣaḥ***). You must have little frequency of sex as far as possible (***strīṣu yo jāgarti***). All these are tips of health science given by yoga scripture. Health is the real wealth not only in Pravrutti but also in Nivrutti.

(21—03—1993, 4.30 a.m.)

None is greater than the creator, ruler and final destroyer of this universe. I am the creator, ruler and destroyer of this creation. You can worship Me in different ways as per the convenience of your mind. Don't go against your mind in selecting the mode of worship since all modes are one and the same worship. Reading divine books, singing divine songs, dancing with divine modes, saluting God, going round the statue of God, seeing divine cinemas, looking My photos, hearing My stories, participating in divine debates and discussions, writing about Me, speaking about Me to others and propagating Me and My knowledge in the world are the different modes of My worship. Do not insult any divine form of God including formless God since a formless lump has also a form. Formless God is also a lump form and is the medium of God only since God is unimaginable beyond form and formless media. Do not criticize any divine preacher or divine human incarnation in anyway. ***Think about your level before criticizing others.*** You should not criticize any mode of worship. Selection of mode of worship depends upon the specific liking of mind, which differs from one person to the other. If somebody is defective in the spiritual path, explain the truth by friendly discussion and don't enter into hot arguments. Forms of God may be different and paths to reach God also may be different, but, God is only one and the same in every sub-religion or religion. The quantity (weight) of gold submitted by you matters for sanction of your loan by bank and not the variety of golden jewels submitted. How much fruit of work is sacrificed by you? How much energy is spent by you in the service? How much time could be allotted by you in His work?— are the various branches of your spiritual tree and ***the main stem of the tree is how much you are withdrawn from the aspiration of fruit in return from God?***

Generally, mind requires variety because it is unstable in one mode. It is a flowing stream of nervous energy with constant motion of waves. It likes different forms of God and different modes of worship in different times. ***Since the ultimate value depends on practical service and practical sacrifice only, as long as the value is maintained, variety does not matter at all.*** For the same amount of money, you may purchase one item or many items as per their individual rates. As long as the mind is interested, you can continue with a specific form in a specific mode of worship only for any length of time. Whether you are towards north direction (God) or towards south direction (world) - is the most important point. In each direction (North or south) there are different sub-directions ranging from east to west and each sub-direction is in different levels. Variety doesn't matter since change of variety is the nature of mind. If you maintain the quality of devotion (Non-aspiration for fruit in return), quantity of devotion (allotting more time, energy and fruit of work), direction of devotion (theory transforming in to practice), relevance of devotion (concentrating on the relevant contemporary human incarnation) and level of devotion (ability to sacrifice anything and anyone for the sake of God), the spiritual path becomes fruitful.

Any path directed towards Me is the best and any path diverted towards the world is the worst. No path by itself is good or bad. The paths directed towards world may differ within themselves as relatively good (justice) or bad (injustice) and this relative difference is limited to the area of the world (Pravrutti) only as long as the direction to God (Nivrutti) doesn't come into the picture. God is greater than even the welfare of the world and this point is tested by God in the case of divine servants working for the welfare of the world. You must work for welfare of the world since such welfare is liked by God. ***As a Nivrutti-devotee, you should not keep the welfare of the world above God.*** The Veda says that nothing and nobody is even equal to God and not to speak of more than God (***Na tatsamah...***). In the earlier stage, try to serve Me adjusting yourself to the external atmosphere (your family and society) and the varying nature of mind. You should not hurt any soul for My sake and you should reach Me rejecting everything and everyone by not hurting anyone even a little. You can adopt the method of dramatic action for this purpose like anesthesia in performing surgery, which is not a sin at all since I am the goal.

First Adhyaaya is completed.

Adhyaaya 2

THE PATHS OF WORDLY AND SPIRITUAL LIFE**Yajna**

December 03, 2016

O Learned and Devoted Servants of God,**23-3-1993: 4AM**

Yajna means sacrifice. Dravya Yajna means sacrifice of food materials after worshipping God. Food is converted into inert energy, which in turn is converted into awareness in a specific system called nervous system. Thus, if you give food to someone, it means that you are donating inert energy to that person, which is becoming awareness. Apart from awareness, the inert energy is responsible for several activities like blood circulation, respiration, walking, talking etc. This inert energy is turned into awareness partly when it enters a specific system called brain and nervous system. No doubt, you have donated the awareness or nervous energy to others. This awareness may travel in right direction called as right knowledge or in wrong direction called as wrong knowledge. The person travelling in wrong knowledge never reaches the right goal and in fact reaches the wrong goal. This wrong direction is thought by the person as right direction, but, it is actually wrong direction only. Therefore, a lump of gold donated is the awareness. The wrong direction is to prepare a sword using the lump of gold. The right direction is preparation of a crown on the head from the same lump of gold. The crown brings honor and happiness whereas the sword brings bad effects and sins. Hence, ***donation of right knowledge to the world is the top most important activity than donating awareness through donation of food.***

The sacrifice of knowledge (Jnana Yajna) is very much liked by God as said in the Gita (***Jñāna Yajñena tenāham...***). ***God is very much pleased by sacrificing right knowledge in spiritual path than in materialistic path like knowledge of science.*** The reason is that the spiritual field is eternal and very much important for the soul. The Gita says that there is nothing equal to knowledge to purify the soul (***Nahi jñānena sadṛśam***) and that you can smash all the past sins through knowledge (***Sarvaṃ jñānaplave naiva***). Once the right spiritual knowledge is attained by the soul, it is totally transformed and no sin is repeated after the transformation. When this stage

of no repetition of sin is attained, all the past sins are burnt since the goal of the punishment is only reformation (*Jnane parisamapyate – Gita*). Thus, ***sacrifice of right spiritual knowledge to the world is the highest sacrifice by which God will be pleased to the climax.*** This is the reason that why Shankara, Ramanuja, Madhva etc., were involved in preaching the right knowledge to the people since maximum pleasure of God appears in this service. Of course, this sacrifice of right spiritual knowledge must be associated with the sacrifice of food also to the preacher and to the devotees learning that right knowledge. Without sacrifice of right knowledge, confining to mere sacrifice of food (awareness) is not advised since the awareness has every possibility to go in wrong direction also. This is the total form of sacrifice (Yajna) done by ancient sages in India, which is sacrifice of right spiritual knowledge associated with sacrifice of food also since there can be no crown without the basic gold material! If you cooperate for the generation and propagation of right spiritual knowledge through sacrifice (Karmaphala tyaaga) and service (Karma samnyaasa), God is very much pleased with you.

Meaning of Yoga

23-3-1993: 10.30 AM

The meaning of the word Yoga is to attain something (like dhanayoga or attaining wealth) or to attain somebody (like getting wife or kalatrayoga and like getting an issue or putrayoga). Hence, the word Yoga has very broad sense since it means only to attain something or somebody as its root word 'Yuj' indicates the meaning of simple attainment. A word has its root meaning based on its root word, but, sometimes the word is fixed in a particular sense (Yogarudha) only. Today, the word Yoga is also used by medical experts in the sense of attainment of good physical and mental health. You cannot deny such usage based on the root word of Yoga. But, all these ancient Indian sages used this word Yoga in a specific sense only, which is attainment of God's grace. Of course, you can show the physical and mental health also as a necessary preliminary step to attain the ultimate God's grace by doing Divine service. Hanuman is the best example having perfect physical and mental health used in the Divine service. Hence, Yama (first stage) means controlling the activities of the external senses of actions (Karmendriya) in order to save the energy. Walking to an unnecessary place by legs, doing unnecessary work with hands, talking unnecessarily with mouth, seeing unnecessary scenes by eyes, hearing unnecessary gossips by ears etc., are to be controlled to save the limited energy. ***You cannot eat unlimited food to generate energy continuously due to***

limitation of the working capacity of the digestive system. Hence, control of wastage of energy by physical actions is presented here. The second step is Niyama, which is controlling the unnecessary work of mind by resisting unnecessary thoughts for the preservation of limited nervous energy. The third stage is Aasana, which means to arrive at stability of body and mind by resisting the above mentioned unnecessary works and thus becoming highly energetic. The fourth stage is Pranaayaama, which is retaining the inhaled air for long time as far as possible (Kumbhaka) so that maximum absorption of oxygen from the inhaled air takes place to completely purify the blood. By this several diseases can be avoided due to high resistance empowered by lot of preserved energy. The fifth stage is Pratyahaara, which means to withdraw from 90% of worldly activities except the remaining 10% inevitable activities. This makes you to reach the climax of good physical and mental health and very intensive treasure of energy. This was the exact stage of Hanuman. The sixth stage is Dhaarana, which means to catch the human incarnation like Lord Rama. Hanuman met Rama in disguise as a saint and Rama called Him by His actual name. This shows the supernatural power of the unimaginable God present in Rama. This smallest miracle was sufficient for the highest level of Hanuman to recognize Rama as God. Hence, this stage is catching the human incarnation in which Lord Rama (merged with unimaginable God) is caught, which is the right goal through the right direction of the right knowledge. The seventh stage is Dhyaana, which means submission of all physical and mental activities to the human incarnation only because contemporary human incarnation alone is most relevant to the humanity from the point of direct service to the real God. The human incarnation is the product of the real unimaginable God merging with an external imaginable and visible human form. The energetic form is relevant to the souls in the upper world having the same energetic bodies. The unimaginable God is out of question since He is beyond even imagination. Hence, the energetic incarnation, Narayana, is relevant to the upper world (Vaikuntha) only. The relevant form of God for humanity is Lord Rama, the human incarnation only. The eighth last stage is Samaadhi, which means very strong (***Sam***) and complete (***Aa***) determination (***Dhi***) arrived after deep analysis. Determination is the characteristic of intelligence (***niścayātmikā buddhiḥ***). This eighth stage is tested by God to see the strength of your determination of faith. If your faith is not shaken at all, it is called as ‘unshakable determination’ (Nirvikalpa Samadhi). If the faith is shaken and regained back it is called as ‘shaken determination revoked back’ (Savikalpa Samadhi).

Secret of the Six Wheels of Yoga

24-3-1993: 4 AM

Yoga shows six wheels (Chakras) and the seventh wheel (Sahasrara) exists in the top most part of the head, which is the place of intelligence. The six wheels indicate the entire creation. *The seventh wheel above all these six wheels containing unimaginable God at the center (Shiva) indicates that God is beyond creation (six wheels).* The centre of intelligence means arriving at central conclusion by several analytical discussions done from all sides. Therefore, the Veda says that no item of the creation is God (*Neti Neti*). Among the six wheels, Mooladhara shows earth, which is solid state of matter. Next, Manipoora indicating water represents the liquid state of matter. Next, Anaahata standing for air indicates the gaseous state of matter. The Swaadhisthaana wheel stands for fire which is inert energy in the visible range. Vishuddha stands for space, which is the energy in the invisible range. Thus, the five wheels constitute the inert matter (three substages) and inert energy (two substages). The sixth wheel is Ajnaa chakra, standing for mind or awareness (awareness is like lump of gold and mind is like a specific golden jewel representing gold in general). This is nervous energy or general awareness (Chit). The sixth wheel indicates the three functioning modes of awareness (mind, memory and individual ego). God is in the seventh wheel which is above six wheels (Buddhiyoga). What does this mean? God is above the creation consisting of matter, energy (even space) and awareness also. Hence, to consider the awareness as God is totally wrong. When God is beyond space and even imagination (mind), God becomes unimaginable. Kundalini is the mind or awareness or nervous energy travelling in the form of waves like a serpent. When this imagination (mind) reaches the sixth wheel, it means that the awareness attained itself or becoming itself called as self-realization (Aatma jnaana). It is very very difficult to cross the sixth wheel because nothing can go beyond itself! Even Shri Ramakrishna Paramahansa was unable to cross this sixth wheel and his preacher (Totapuri) pierced this wheel present in between two eyebrows with a piece of glass. Now, you can imagine the cases of ordinary human beings! However, this does not mean that everyone can cross this wheel with the help of a glass piece! It is only a symbolic action of the grace of the preacher indicating the anger of the preacher for his inability to cross it. Intelligence is also a mode of awareness representing several analytical discussions and the final conclusion is to imagine that God is unimaginable. After entering the seventh wheel containing infinite number of modes of analysis of

intelligence, the imagination reaches the center which is unimaginable God. ***Imagining that God is unimaginable itself is attaining the unimaginable God.*** The mind dissolves in the God surrounded by infinite number (Sahasra) of petals, which mean nothing but the infinite number of human forms of God in which the unimaginable God is merged. This is the attainment of the original true unimaginable God.

This Yoga is also viewed in a different angle by taking the six wheels to represent the passion in the worldly bonds with mother, father, wife, children, false preachers, feeling different human incarnations as different Gods (respectively from Mooladhaara to Aajnaachakra). When you cross all these worldly bonds with the help of the devotion on the one unimaginable God merged with different human forms (so that all human incarnations are one God only), then only the right direction of the right knowledge is given to this poor humanity already confused by confused preachers and this final stage represents the seventh wheel (Sahasraara) in which the soul attains the real one God. ***The detachment from the worldly bonds cannot be attained even by a millions of efforts for millions of years without your attachment (devotion or bhakti) to God.*** You can see this in the worldly example like that while you are absorbed in seeing a cinema with full concentration, the thousand bites of mosquitoes and blood bugs (worldly bonds) cannot shake you even a little since you are detached from all the bonds due to your very powerful attachment to cinema (God). If you tasted the Divine nectar (Amrutam), you will be naturally detached from all these worldly drinks. Hence, detachment is a spontaneous consequential process of attachment of mind to something strongly. Mind cannot keep silent without drinking any drink (worldly drink or Divine nectar).

Devotion is Better than Fear

December 04, 2016

25-3-1993, 4:00 am

The end goal of pravritti is to bring down the strength of worldly bonds (with family and wealth) to the minimum level so that the sins (like illegal sex and corruption of money) are not done due to over-attraction to the worldly bonds. The end goal of Nivritti is to reach the climax in the strength of single bond with God so that all the worldly bonds totally disappear. The goal of pravritti can be reached in two ways:

1) Path of fear: Avoiding sins due to the fear for hell there and due to fear for God here also. Intensive sins are punished by God in this world and in

this present birth itself. Other sins are punished by God in the hell after death. ***In this path, control in doing sins is obtained through fear only.***

2) Path of devotion: Sins are avoided only due to devotion to God. Sins are not done because God is displeased. Since God is loved, the sins are avoided since we do not like to displease God whom we love so much.

By any one of the above two paths, the end goal of pravrutti (controlling sins) can be reached. But, if you are in the first path of fear, you cannot enter Nivrutti, the second stage after coming to the end of pravrutti. Hence, you do not have chance for Nivrutti in which God takes care of your entire protection like the mother cat carrying its child by mouth grip (marjala kishora nyaya). After achieving the goal of pravrutti, you have to stand on your efforts only. If you slip anywhere, at any time, from the path of justice, you will be punished as per the divine rule. You have to stand by the grip of your effort only with continuous caution like the child of monkey catching the womb of its mother during journey (markata kishora nyaya). But, if you are reaching the goal of pravrutti by the second path of devotion, you can enter Nivrutti with the same devotion, which is strengthened more and more in the phase of Nivrutti. Devotion during the journey in pravrutti is like a passenger train whereas the same devotion train becomes express in Nivrutti (like Simhadri train is passenger from Guntur to Vijayawada and becomes express from Vijayawada to Vizag). In the path of devotion, there is no need of any change since it is a direct train travelling in both pravrutti and Nivrutti (same train from Guntur to Vijayawada). If you have reached the goal of pravrutti by the path of fear, you have to change the train and catch the path of advanced devotion running like express train. Therefore, ***if you control the sins due to devotion on God and not due to fear for God in pravrutti, it is the best and very convenient journey by a single train starting from the beginning of pravrutti up to the end of Nivrutti.*** However, reaching the goal of pravrutti is very important from the point of peace and balance of the world created by God. Any owner of an industry always wishes that his industry should run peacefully without any disturbance. Thus, the goal of pravrutti is the foremost aim of God. God in any human form appearing at any region of the Earth necessarily preaches the achievement of the goal of pravrutti to all the humanity without any exception. An employee pleasing the owner of industry personally is not mandatory to every soul (employee) and hence, Nivrutti is only secondary. ***Pravrutti is forced on every human being in this world whereas Nivrutti is forced on God by a few devotees only.*** Hence, you must start the journey by single train of devotion, which is the best way to reach the end goal of Nivrutti. Elders say that one should have

either fear (bhaya) or devotion (bhakti) to achieve some immediate goal, but, *devotion is far better than fear*. An atheist has neither fear nor devotion and will be responsible for the total destruction of humanity through his/her foolish and ignorant concept of atheism.

25-3-1993, 10:30 am

God and soul are the two totally different items. This is perfect dualism. God and an atheistic soul exist in this world (as human incarnation like Krishna and atheist like Duryodhana). This is called as 'Saalokya', which means that both exist in the same world. If the atheist realizes the truth and becomes a devotee, such soul is nearing God through devotion and this is called as 'Saamiipya'. As the devotion is gaining more and more strength, the devotee is coming more and more near to God. The devotee likes to appear like a specific form of God, which is worshiped by that specific soul and this is called as 'Saaruupya'. For example, the devotee of Shankara wears the same saffron cloth, the white ash on the forehead as three horizontal lines, garland of Rudraksha beads, etc. A devotee of Rama or Krishna or Ramanuja or Madhva likes to wear gold coloured silk cloth, three vertical lines on forehead, garland of tulasi beads etc. Finally, the devotee captures the human incarnation of God and gets himself/herself to be always associated with the God and this continuous association is called as 'Saayujya'. For example, the four disciples were always associated with Shankara, Hanuman was always associated with Rama, Radha was always associated with Krishna etc. If you see the pair of God and His closely associated devotee, the dualism appears because the devotee is one entity and God in human form is another entity. Even though such dualism appears to our eyes in the external physical sense, internally both are one and the same. If Hanuman wishes to bless a devotee, Rama blesses that devotee without any trace of other thought. Similarly, if you worship Radha and if She wishes to bless you, spontaneously Krishna blesses you. Like this, the monism exists between God and devotee internally. This monism is called as '**Kaivalya**'. This is the same real monism appearing as external dualism in superficial way.

Let us take the case of a human incarnation like Lord Krishna. This human incarnation is a homogenous mixture of Lord Narayana (energetic incarnation in which unimaginable God is homogeneously merged) and the human being called as Vaasudeva (Son of Vasudeva like Jesus called as Son of Mary or Son of human being). Vaasudeva is a human being born to Vasudeva. Both Vaasudeva and God Narayana (who can be treated as the unimaginable God, who merged with the energetic form called as

Narayana) are in this world merged with each other called as Krishna and this is Saalokya. Both unimaginable God (Narayana) and Vaasudeva are very close to each other and hence, Saamiipya is achieved. Since we see only one form of Vaasudeva and do not see Narayana or unimaginable God separately, the Saarupya is also attained here. Since both Vaasudeva and unimaginable God (Narayana) merged with each other homogenously, we can say that Saayujya is existing here. Since we see only one form of Vaasudeva, God and Vaasudeva are one and the same, Kaivalya is existing in this case. In both the examples, all the five stages are common and one and the same.

Both Radha and Vaasudeva are human forms and perfect devotees of Narayana (unimaginable God) equally blessed by God. If Radha or Vaasudeva wishes something, the unimaginable God (Narayana) responds immediately and sees the wish is immediately fulfilled. Radha remained as a separate devotee whereas Vaasudeva is mixed with God homogenously to become human incarnation seen as one form. Now, please tell Me, what is the difference between Radha and Vaasudeva in the actual sense? The wish of the devotee (Radha or Vaasudeva) is at once accomplished by the unimaginable God (having address as Narayana). The only superficial difference is that Radha is in dualism and Vaasudeva is in monism. In both cases, the ultimate reality is monism only and the apparent dualism does not matter at all. Hence, never aspire to become human incarnation. Always aspire to be a devotee of God only. Even while remaining as a devotee (dualism), you can achieve the monism of human incarnation for all practical purposes.

The merit of Radha is that due to dualism, Radha can have the facility to worship and enjoy the bliss coming from worship of Krishna. Vaasudeva is not having such advantage and hence, Shri Paramahansa told that He would not like to become sugar but would like to remain as an ant to enjoy the sugar! The human being-component of human incarnation has an unnecessary disadvantage that it may be clutched by ego on hearing the praise from devotees. Hence, the fruit of becoming human incarnation is always by the will of God only and not by the will of devotee at any cost!

Three Powers of Lord Datta

26-3-1993, 4:00 am

In this holy place called Shrishailam, there is a story that Goddess Bhramara in Her temple used to kill the devotees and sanction salvation. The story says further that Shankara came here and pacified Her. The internal sense of this story is that wife of Shiva or Kaali gives salvation by

destroying name and form (of the medium). Hence, only saints or householders in the last old age come to this path of salvation. Salvation means total liberation from the worldly bonds, which include the bond with own body. Shri Paramahansa worshiped Kaali and got relieved from all the worldly bonds. He never touched His wife (not to speak of any other lady) and had no issues. ***He took mud in one hand and gold in another hand and threw both into Ganges, speaking that both are equal to Him.*** This is extreme stage of Nivrutti, which is not possible for all human beings. You may doubt that why Paramahansa was so hasty for Nivrutti, which could have been achieved in the last old age. Are you sure that every human being gets old age? We do not know when this life ends because every day is an extension given by God. Ignorant people think that longevity of a human being is fixed. It is not correct. Longevity can be reduced or extended by God based on His observation about the progress of that soul in spiritual path. The ethical scripture says that the person serving old people will get extension of longevity and the person sleeping after sunrise gets reduction in the longevity. Hence, even the ethical scripture contradicts the above foolish concept. Another point also is that the human rebirth is not guaranteed and it is better to achieve Nivrutti in this very human life and today itself because tomorrow is not guaranteed! This is the background of the behaviour of Shri Paramahansa. Anyway, those who wish the materialistic benefits should worship Lord Shiva. To have intermediate balance between pravrutti and Nivrutti, worship of Shiva should always follow the worship of Shakti or Kaali. Similarly, Narayana is for salvation and Lakshmi is for materialistic benefits. In the same way, Goddess Saraswati is for spiritual knowledge that gives salvation and God Brahma is for materialistic benefits (as often given to demons). ***Both husband and wife should be worshiped to have an intermediate balance between salvation and worldly welfare.***

Goddess Saraswati is the first form of the primordial energy (Adi Shakti), which is inert in the sense that it is under the control of the unimaginable God. The modification of this inert energy into awareness that is developed into knowledge represents Saraswati. She represents the entire spiritual knowledge that is essential for salvation and this first stage is jnana yoga. Brahma also is the Creator of the spiritual scriptures called the Vedas and is congenial with the phase of His wife. Shankara is the coordinator of this stage.

Goddess Lakshmi is the second form representing wealth indicating the sacrifice of wealth to God (karma phala tyaaga). This represents the real devotion or bhakti yoga. This is congenial to Her husband Vishnu, who

says that He will steal the money of the devotee whom He wants to bless (*tasya vittam harāmyaham* – Vishnu Puranam). The coordinator of this second stage is Ramanuja.

Goddess Kaali is the third form representing service or karma yoga as coordinated by Madhva, who says that service (prapatti or seva) is the path. Service is dedication of work to God (karma samnyaasa) and work is a form of inert energy as indicated by the form of wave or Shiva Linga of Her husband, Shiva. Goddess Kaali is said to be the same primordial energy (Adi Shakti) and the concept of inert energy is common in both.

All these three forms of power indicate awareness, matter and inert energy respectively, which are the three constituents of this entire creation.

My right half represents preacher (Guru) and My left half represents God (Bhagavan). God helps you in your worldly life through His miraculous powers. The preacher helps you to reach the goal of pravrutti and subsequently the goal of Nivrutti. Right is always given more importance than left. This means that the eternal spiritual path is always more important than the momentary worldly path. ***If you worship Me, I will take care of your worldly welfare initially and slowly lead you to salvation or Nivrutti.***

You must have total faith on the preacher, once you have decided through your intensive analysis that the preacher is perfectly correct in His spiritual knowledge. After making the decision, if you disbelieve the preacher, you are drowned in the middle of the sea! Catch My right leg firmly and never leave it even if I try to throw you down by kick. ***Such kick is only examination.*** When I come in human form, I exhibit both the aspects of God and preacher and try to lead you to the ultimate goal.

Everything exists if you believe, nothing exists if you disbelieve,
No believer got spoiled and no non-believer remained unspoiled,
If you believe Me, I shall Myself come into your direct contact,
If you disbelieve Me, you will not reach Me even if you run for Me,
What is the profit that comes to Me by this path of spiritual work?
All the profit always comes to you only in every effort put by Me!

Avoid Following Blind Worldly Trends

December 24, 2016

27.3.93 – 4:00AM

When you have come into this world, you are influenced by the general trend of the humanity surrounding you and you are carried on by that general trend only without analyzing the merits and defects of the blind

trend. You are immediately influenced by this blind tradition of humanity because majority of humanity is following it. ***To give importance to the majority is again another blind trend.*** You must analyze the trend that is followed by majority or minority and then only follow the trend if it is proved right in the analysis. There are several good trends as well as bad trends followed by majority. Similarly, there are equally several good and bad trends followed by the minority. Hence, ***good and bad are not related to either majority or minority.*** They are decided only by the perfect systematic analysis. Scripture is always good since the author of it is God. But, there are several interpretations of the scripture. Which interpretation is good and which interpretation is bad can be known only by the analysis and discussions. After finding the correct good interpretation of the scripture, you must select the path to follow and practice. If you are not doing analysis, there is every chance for you to be captured by a bad interpretation, which is projected as the scripture. ***Every interpretation of the scripture is not the very scripture itself.*** On doing analysis, you will find the correct interpretation and you have to reject the other bad interpretations. When you reject a bad interpretation, people will threaten you that you are going against the scripture of God. They will also say that that bad interpretation was followed by several previous generations and hence it is valid. The time of practice cannot decide whether a tradition is good or bad. Darkness may be staying in a closed room for hundreds of years. This does not mean that darkness is correct. If you open the window, the sun rays enter the room and darkness is expelled. The time of entry of sun rays may be a fraction of second. Still, light is correct and darkness is wrong. Hence, every human being must analyze before practising a trend without giving importance to the following majority or the duration during which many generations have practised it.

You must decide your goal of life by your own analysis and discussions with others. You are not doing such analysis and you are following the blind trend followed by your surrounding majority and based on hearing that that trend was followed by all the generations in the past. There is a possibility that all may be wrong and one may be correct. There may be a chance that all the past generations are wrong and one only in the present time is correct. All were believing that sun is moving around the earth and this was believed by past millions of generations. But, one scientist called as Brahmagupta argued that earth is rotating around the sun (Sphota Siddhanta). All laughed at him also when he told that the earth is rotating on its own axis. People questioned that how a bird flying up in the morning from a tree is reaching the same tree in the evening when it comes

down in the same direction! Brahmagupta answered that the atmosphere on the earth is also rotating along with the earth. All the people mocked at him. This concept was proved correct finally even though it is the concept of least minority (one person only). Therefore, you have to set the goal of your life based on your sharp analysis and deep discussions. Merit of majority and defect of minority must not be followed blindly.

The general trend of the goal of psychology of all the people is to set the goal of life in such a way so that you can earn some money, you can marry someone and get some children, you can spend the last part of life or old age in the worries about your children, grand-children and in cure of diseases of your body, etc. In the last few minutes of life, God gives two steps:

- 1) Special sharp intelligence called as 'Marana Medha' and then,
- 2) Agony of death called as 'Marana Vedana'.

Every soul has to pass through these two steps in the last minutes of its life here. In the first step, the soul realizes that it has wasted all its time in the unnecessary worldly affairs because after death, the soul is totally disconnected with all these worldly bonds. The subsequent step is that the soul has no time to concentrate on the useful subject of God that protects it after death. Due to this, the soul undergoes lot of agony. Even though all your bonded people are surrounding you, you have realized completely that none can protect you in that time. The only bond with God can protect you in that time. But, you have not dedicated any time for God!

To understand the above concept, you are given several occasions as examples of this truth. In a certain short period of life, you undergo lot of agony in not achieving a worldly goal in spite of your hectic efforts. After that period, you will achieve that goal without any effort by the grace of God. Then, you think that you have unnecessarily wasted a certain span of your life time in the tension for not getting that goal. But, there is no use because the time that passed in the tension will not be achieved again in your lifetime. Based on this concept only, the general saying is existing, which is that whatever and whenever man proposes that and then is disposed by God. If you have the knowledge of this truth, your duty is only to put the effort and do the work without attachment to the fruit because the fruit is given by God only. ***Sometimes, you get the fruit like lottery without any effort. Sometimes, you do not get the fruit in spite of your hectic efforts.*** This will remove the ego that your efforts alone can give the fruits. Hence, putting effort without attachment to fruit is the only divine path in which you realize that God alone is the fruit-giver. The effort is put by you to pass on the time of life and also to engage yourself without becoming

lazy. Hence, if you don't fix the correct goal in the correct time due to influence of the general trend of majority surrounding you, you will repent a lot since time that passed cannot be achieved again.

See this row of 6 souls in energetic bodies moving in the queue towards hell (the couple Shri CBK Murthy and Smt. Bhavani saw a row of souls in energetic bodies moving in a queue). See how these 6 souls are criticizing each other for one soul touching the other in moving! When these 6 souls were in human bodies before their death, they were father, mother, son, daughter, grandson and granddaughter. When these souls were in their human bodies, they were unable to leave any other soul even for a single minute due to overflowing fascination! Realize that these worldly bonds are not only temporary but also unreal. Shankara told that which is temporary is always unreal (*Yadanityam tat kṛtakam hi loke...*). When two actors are marrying each other in a film shooting, you think that the marriage is temporary, which neither existed in the past nor exists in the future. Such temporary thing is also unreal since the marriage is not true even during the time of shooting. It is only the marriage between the two unreal roles and not the marriage between the two real actors.

27.3.93 – 5:00PM

Sage Atri is My father and Anasuya is My mother. I have left them in My childhood itself and I am wandering in this world by preaching this spiritual knowledge. I could leave My family even in My childhood for the propagation of divine knowledge. Can't you leave your families even in this old age for the same purpose? *Even if you are unable to practice the spiritual knowledge, at least do the propagation of it.* If somebody is benefited by that knowledge, a part of the grace of God will come to you also. Moreover, propagation of knowledge is memorizing those concepts again and again. By such process of memorization, the concepts are intensively impressed on your brain, which also benefit you in your spiritual practice.

28.3.93 – 4:00AM

You have to lift yourself and you alone are responsible for your fall. Your practice will decide your uplift or fall. Your practice is the result of your theory, which is decided by your intelligence. Hence, hearing the spiritual knowledge (Shravana), discussing it through analysis (Manana) and coming to a firm decision (Nididhyaasa) constitute the field of spiritual knowledge.

Today, there is no deficiency of devotion, sacrifice and service in the world of devotees. These three are in the climax, which are increasing day

by day! But, the real eternal fruit is not seen in the case of any devotee. What is the reason? The reason is only the wrong knowledge. The wrong knowledge gives you an impression that God is an instrument to achieve the fruits of your worldly desires. Avoiding hell after death is also a worldly desire including attainment of heaven. Hell and heaven are upper worlds only. The whole devotion to God is impure due to your desire for a selfish benefit or fruit. Such love is not real pure devotion. God is only an instrument to attain your selfish benefit. You love the fan as long as it gives cool breeze. If it emits hot air, you will condemn it. God is like fan or instrument for your selfish benefit. All your love is on your attainment of fruit only and not on God. You may say that such selfless love is impossible. No. It is possible in other place, which is your family. You love them without any selfish benefit in return. Even if they are angry on you (like hot air of the fan), you still love the family! You sacrifice all your service to the family without expecting any fruit in return. You sacrifice all your wealth to your family only through your will. You are not having even a trace of such real love to God. ***Real love is absent in the case of God and unreal love (instrumental) is absent in the case of your family.*** If it is not possible, it should not be possible in any place. It is possible in one place and not possible in another place! This is the truth in practice. Theoretically, you give place to God above your family, which is reflected in your prayers like '*tvameva mātā ca...* (only You are my mother...)', which are utter lies. The only disease is the selfish desire for selfish benefit and for the benefit of your family only. If you eradicate your selfish desire, salvation is attained. ***I preached this point as the only one concept through Buddha.*** If you love Me without any selfish desire, I shall fulfill all that is needed for you in this world also. What a wretched tradition it is in which you clearly mention in your foreword (Samkalpa) that you are worshipping Me for a specific selfish benefit only. How much I am pained by this? ***You are pricking Me every time that you do not have real love on Me! In one way, it is good that you remind Me always about your unreal love so that I may not mistake your worship as real love!!*** If you develop real love on Me, will I not take care of your petty worldly benefits? Why do you read those selfish desires loudly before the worship? Am I ignorant in not knowing your real needs if you do not tell? I am seeing you since I am not blind. I am hearing your every word since I am not deaf.

This Datta is wandering all over the world like a mad man,
 To find out the possibility of existence of one devotee at least,
 Who is worshipping Me by doing sacrifice and service to Me,
 Based on real love without aspiring any selfish fruit in return,

I am unable to find out even one such selfless devotee here,

This made Me, already mad, to become more and more mad.

28.3.93 – 3:00 PM

Selfish desires are the insects that attack the devotion-plant and the final crop is spoiled. Use the knowledge-pesticide to destroy those insects. As soon as you remember Me, I am coming near to you and hence, I am called as '*Smartrugaami*'. Due to My nearness, you become realized (hot). If your devotion is real, I become very close to you and you start attaining My power and characteristics. As soon as the fire nears the coal, the coal becomes hot (Saamiipya). As soon as the fire is closely associated (Saayujya), the coal also becomes red fire. As soon as the selfish desire falls on you like water, I am running away and you become again the normal cool coal. ***Don't allow the worldly desire into your mind, due to which even your worldly desire is not granted by Me.*** If you do not allow the worldly desire into your mind, you are getting all the worldly desires (even those, which are not thought by you) and apart from this worldly protection (*Kshema*), I am giving you the protection in your spiritual life also (yoga). This is the meaning of '*yogakṣemaṃ vahāmyaham*' – Gita. ***Your real relatives are the spiritual devotees even if they are not related to you as family members.*** The spiritual devotees will help you to attain total protection from God. Don't care for the criticism in this world, which will not harm you in the spiritual world. Similarly, neglect the praise given to you in this world, which will not help you in the spiritual world. I delay your protection in this world for some time to see your real colour. If your real colour is real devotion, the total protection is showered on you in fraction of a second.

This world is the place of deeds and hence, you have to express practice even in the spiritual line. I will help you in giving the direction. You need not run for a preacher. My preaching will search you and reach you. If you fail in this world of deeds, no help is done to you by Me in the upper world when you fall in the hell. The upper world is only the place of enjoyment of the fruits of your deeds done in this world. In the upper world, I examine your deeds and give the corresponding fruits. I can't help you there in any way. You take My help here to any extent. ***The teacher will clarify any number of doubts to any extent of time in the classroom.*** The same teacher acting as invigilator in the examination hall will not speak even a word. He is very harsh there. You are not taking My help here even though I am ready for it. Throughout the academic year, you were seeing the cinemas in theatres outside even without coming once to

classroom and how can you ask My help in the examination hall in which you see Me for the first time!

Recording and Propagating Divine Knowledge

January 02, 2017

28-03-1993, 5.00 pm

I am extremely happy to hear your decision about printing these messages given to you in this sacred place of pilgrimage of Lord Shiva. I made it compulsory that I will not speak any spiritual knowledge if it is not recorded. Recording may have the opportunity of printing so that this holy knowledge reaches several people not only in the present generation but also in the future generations. I am extremely pleased with you to hear about your decision to also propagate this knowledge after printing. If I speak this orally to you, both of us may forget this in future and there is no chance for other devotees in this world to receive this precious unique spiritual knowledge. The Gita was preached by Krishna to Arjuna. After the war Arjuna asked Krishna to repeat the Gita so that he can hear it in a peaceful atmosphere with patience. Krishna told that God Yogeshwara (Datta merged with unimaginable God) spoke the Gita thorough His throat and hence, it cannot be repeated again! Arjuna also forgot Gita in few days as you see the withdrawal of Arjuna from war after the death of his son Abhimanyu. After hearing the Gita, Arjuna was prepared to fight in the war not for selfish benefit of attaining the kingdom, but to participate in the service of God through war in destroying injustice. This goal was forgotten as soon as Abhimanyu was killed! On the last day of the war also, Arjuna didn't descend from the chariot even though Krishna ordered so. Arjuna felt insulted in presence of all soldiers to get down from the vehicle while the driver (Krishna) is sitting on it and he has forgotten that Krishna is the Lord! This shows that both the speaker and receiver of spiritual knowledge can forget it in very short time and there is no chance of the world to benefit forever. It is because sage Vyasa recorded the Gita, the whole world is benefited till today and even in the future. If the message is recorded, even the receiver can revise it afterwards. Even if the receiver is not benefited, somebody else may be benefited if the message is recorded. For this help to the world, God's grace will fall on the receiver also, who has taken pains in recording and propagating the message. In printing these messages as a book, you are sacrificing your earned money (Karmaphala tyaaga) to God. After that, you are meeting the deserving people to

distribute the books giving introduction and this is sacrifice of service to the God.

Spiritual knowledge represents God Brahma, the author of the Vedic scripture, whose wife is Goddess Saraswati, the deity of spiritual knowledge based on awareness. The knowledge represents Shankara, the first preacher. The second step represents God Vishnu, whose wife is Goddess Lakshmi, the deity of money and wealth, which is the fruit of work. Sacrifice of fruit of work is the practical proof of the real devotion or love as is done to your issues. This real devotion (Bhakti) is preached by Ramanuja. The third step represents God Shiva, represented by a curved stone (Shiva Linga) indicating the inert energy that is transformed into work or service (Karma samnyaasa). Goddess Parvati or Kaali represents inertness (Tamas). This service to God (Prapatti) is preached by Madhva. The primordial inert energy or Adi Shakti is the first creation of unimaginable God, which is transformed into awareness (knowledge), matter (wealth or money) and inert work (service). If you dedicate your wealth and work in propagation of this spiritual knowledge, God Brahma, God Vishnu and God Shiva are pleased and you will be blessed by Goddess Saraswati, Goddess Lakshmi and Goddess Parvati forever. This means that Lord Datta, the above three Gods in one God, is pleased with you. Datta is known as Guru Datta or preacher of spiritual knowledge and hence such participation will please Lord Datta as said in the Gita that God is extremely pleased with the sacrifice in knowledge (*Jñānayajñena tenāham...*). Spiritual knowledge, sacrifice (of wealth) and service (work) are the three characteristics of the divine path to please God and this was done by Shankara, Ramanuja, Madhva, Buddha, Mahaviir, Guru Nanak, Jesus, Mohammad etc.

Second Adhyaaya is completed.

Adhyaaya 3

PREPARING FOR THE SPIRITUAL PATH**Pleasing God Through Sacrifice**

January 02, 2017

O Learned and Devoted Servants of God,**29-03-1993, 4.00 am**

Generally, devotees think that if one has seen the energetic form of God, it is the highest stage. But, I assuredly tell you that it is the lowest step. There is nothing in it. Several times Ravana saw the energetic form of God (Shiva). But, Ravana was not blessed by the God and was bitterly killed along with all his family! Rama never saw God Shiva, but was blessed by God with grand victory. What you should aspire is the grace of God and not mere vision of God. As the Prime Minister goes in the street, you might have seen him. But, you are not favored by him in anyway. There is another person, who has not at all seen the Prime Minister. But, the Prime Minister was pleased with his application and sanctioned a big post to him. Between these two, who is the lucky person? Obviously the second person is fortunate. ***Hence, you must always try to impress the mind of God by your sacrifice and service and should not crave for vision in which there is nothing!***

In doing sacrifice and service, the magnitude is not important. The percentage of the share you sacrifice (wealth or work) is seen by God. A beggar sacrificed one rupee and that is all what he is having! A rich man sacrificed hundred rupees and that is one percent of what all he possessed! The sacrifice of the beggar (one rupee) is the highest and the sacrifice of the rich man (hundred rupees) is lowest! An old person can work only for one hour in a day and a young person can work six hours in a day. The service done by the old person for one hour is far greater than the service done by a young man for two hours! ***The magnitude of percentage of sacrifice is more important than the actual magnitude of the sacrifice!***

While doing sacrifice to God, your angle of attitude or behavior or quality is also very important. A poor man may sacrifice one rupee only and a rich man may sacrifice hundred rupees, the sacrifice will have value only when it is associated with good qualities like fear, humility etc. You should feel fear and shy that you have become the donor (*hriyā deyam*,

bhiyā deyam... Veda). You may be rich or poor, but, if you donate with ego and for fame, your donation loses its basic value also. It is the quality of Sattvam if you donate secretly with fear and shy. It is the quality of Rajas if you donate with ego and for fame. It is the quality of Tamas if you donate without any feeling. The example for Tamas is an inert cloud raining on the Shiva Linga (statue) without any feeling for which there is no fruit for bathing the statute of Lord. Language in which you pray is not at all important. God knows all the languages of this world. Some people in Hinduism feel that praying in Sanskrit Language is great. Such feeling is totally wrong because God knows all the languages. God gives more importance to your feeling, which is the meaning of your prayer. Practical sacrifice is more important than the feeling. Even in the practical sacrifice, if you do not have desire for any fruit in return, God gives top most importance to this point of climax of devotion! If you pray God in a language, which is not known to you, God will treat you as the biggest fool. If you pray God with very good feelings without any practical sacrifice, God will treat you as a prostitute, who collects money for expressing false feelings of love. If you sacrifice practically with good feeling for some benefit in return, God will treat you as a merchant, who exchanges the items for cash. If you sacrifice practically with very pure theoretical devotion without expecting anything in return, God will be extremely pleased with you since you have shown at least the real love that is shown to your issues. These four types of worship are in the ascending order of merit from beginning to last.

I am fed up with your false love to Me, which is either love of prostitute (veshyaa bhakti) by aspiring practical fruit from Me for your sacrifice of sweet theoretical devotion (prayers and songs) or deal of merchant (vyshya bhakti) by aspiring practical fruit from Me for your practical sacrifice of work or fruit of work. You have ocean of real love (both theoretical and practical) towards your issues, which is the result of pure theoretical love i.e., sacrifice of work and its fruit without aspiring anything in return. Sacrifice at least a drop from that ocean to Me as humble beginning to prove that I am at least a small trace before your issues! In view of this truth, don't speak lies by reciting prayers meaning that I am above everybody and everything!

Even if you sing on God with very sweet voice, God is not pleased if you are aspiring for some fruit in return. Even if you sing with very harsh voice, if your song has no background of any aspiration in return, God is

highly pleased. Your intention is important and not the merit of the mode of worship.

A Saatvika devotee desires for liberation from the worldly bonds (Moksha). A Raajasa devotee desires for all the worldly benefits. A Taamasa devotee does not get anything due to mechanical worship without any feeling. If the feeling (theoretical devotion) is totally absent, the practical devotion also becomes useless. The highest Nivrutti devotee of climax also may not get any fruit in return for his/her practical devotion like the Taamasa devotee. But, this Nivrutti devotee is with full of theoretical devotion in his/ her practical devotion and hence God is fully pleased with such highest devotee and will be ready to give any necessary fruit at any time even though it is not aspired. The Taamasa devotee does not care for God and God also does not care for him/her.

29-03-1993, 8.00 am

The word karma (work) in spiritual knowledge means only your practical sacrifice of service and fruit to God and not the general worldly work used for earning etc. Fruit of work is matter and work is a form of energy. Matter is also a form of energy only. Hence, sacrifice of work and its fruit are one and the same in terms of the units of energy. A householder must do sacrifice of both and a saint can do only sacrifice of work. A saint is not having worldly bonds and has only bond with God. This is not great. A householder having worldly bonds has to succeed those to have only bond with God. Successful saint is like a candidate not appearing for examination and declaring himself to have passed it. Successful householder is like a candidate appearing in the examination and declared by the University to have passed it. A householder is far better than saint. The householder can gradually reach (krama mukti) the stage of sainthood in old age through the spiritual effort put throughout his/her life. Leaving the family by wearing saffron cloth is not real sainthood. Hence, ***sage Paraashara banned the sainthood in this Kali age***. Your real love to God in practice is the real saffron cloth. You can't take Shankara as an example for direct sainthood, who is the human incarnation. Moreover, the duty of sainthood is to propagate the spiritual knowledge by constantly wandering on the earth. In the present time, such sacrifice of family to propagate divine knowledge is not necessary since the propagation can be done by computers without leaving your house. You are successful when you maintain your attraction towards God at upper level in the presence of the opposite attraction of worldly bonds in the house!

Spiritual knowledge means only the subject confined to God and not in any way to the world. Hence, sacrifice of work and its fruit are confined to the spiritual field (Nivrutti) only and not to worldly life (Pravrutti). You need not do free service and donate back the salary to your worldly employer! Nishkaama karma Yoga or free service without any fruit in return preached by the Gita is limited to God only since the word Yoga means the association with God. You should not be exploited by the worldly employer. Of course, it is true that you must have the training of concept in the world so that it will be easy to implement it in spiritual line. In such case, you take the training by serving the poor people and you have to serve without aspiring any fruit in return since the poor man can't pay back to you in anyway. Shankara recommended this in the case of service to poor people (*deyam dīna janāya ca...*). Of course, you have to take lot of care and precaution in seeing that the poor people, generally addicted to sinful habits, don't misuse your donation and get damaged further. A hasty donation to poor people is not correct. Instead of donating a small coin to poor every day, these coins should be stored and an association of such donors should be formed to maintain beggar homes in which food, cloth, shelter and medicine are freely supplied to the deserving beggars. Children, old people, disabled and diseased categories in beggars really deserve for such free service. Be careful to beggars acting as disabled! You must provide work to earn for other category of beggars in these beggar homes. Donation is a double-edged sword. If the donation is done to deserving and if it is not misused, that is the best path to heaven. Hasty donation without recognizing the deservingness is the worst path to hell. Hence, you must think well and analyze deeply before doing donation so that you can avoid hell even if the heaven is not attained! A religious trust maintained by ordinary human beings will commit many such mistakes, if not guided by the best scholar of spiritual knowledge like the human incarnation Bhagavan Shri Satya Sai Baba. I will just analyze a small issue of the service done by several trusts in doing supply of food to the devotees attending the temple as attraction of business to donors. Every devotee is forced to take the food since the food is labeled as the remains of food taken by God (Prasada). This is not correct. The food can be sold to the devotees in reduced rates. The entire money for this program can be spent in maintaining the beggar homes so that the deserving needy people are effectively served. The reason for hasty donation is the importance of place (desha) and date (kaala). "This place is Tirupati and today is holy Ekadashi and let me donate to poor on this day and in this place". This is the reason

for the hasty donation. Deservingness of receiver (paatra) is not analyzed. Lord Krishna donated all His wealth to Sudaama (Kuchela) seeing the deservingness of the receiver. The place of donation was not Tirupati and the date of donation was not Ekadashi. Since the receiver is having topmost deservingness, the place of donation is real Tirupati and the date of donation is real Ekadashi. The Veda says that the receiver should have 1) excellent spiritual knowledge or devotion and 2) aspiration for nothing from donor (*Śrotrisyasya cākāmahatasya*).

Devotee asking for small worldly benefits is like a small pick pocketing thief. Devotee asking for monism with Me (kaivalya) is like a robber looting the whole bank! Hence, Shankara told that he is not asking for salvation also (*Na Mokṣasyāṅkṣā...*). The monism should be offered by God for certain purpose of welfare of spiritual world. You should always aspire to remain as the separate devotee like Hanuman and Radha. Don't think that you can do whatever you like by becoming human incarnation through monism. You can have the same facility while remaining as the top most devotees also. In the monism, you have the risk of fall by the praise of devotees and you cannot enjoy the bliss from worship of God. The top most devotee has the same benefit without risk. Shri Paramahansa told that He would like to be a separate ant to swallow the sugar instead of becoming the sugar itself being bitten by ants!

Datta Means God 'Given' to Souls

29-03-1993, 10.30 am

You will be astonished to see the top most Lord Datta appearing always as the lowest beggar. You must learn from such vision that you should lower yourself as you ascend up. Lord Datta is the first energetic incarnation of unimaginable God (Parabrahma). As soon as this energetic form was created, the unimaginable God merged with It and hence there was no gap of time for this fist energetic form to become a devotee of God and then to be blessed to become incarnation. Even if the gap of time is given, there is no use because no created form can even imagine the unimaginable God—not to speak of becoming His devotee! In the case of human incarnation, God selects the top most devotee for His merge. Hence, the medium of human incarnation had the opportunity to become devotee of God. The first energetic incarnation (Datta) never had such opportunity to become a devotee before becoming incarnation. The only purpose of the first energetic incarnation for unimaginable God is only to express Himself to the souls to be created thereafter. Hence, in view of this single purpose,

there is no difference between unimaginable God and Datta (Father of heaven). All the souls are devotees of Datta only and Datta is not devoted to anyone being merged with the ultimate God Himself in the beginning of creation itself. There is no difference between energetic incarnation and human incarnation in the point of expression of unimaginable God to the souls. Both are actually one and same since in both the unimaginable God and the created medium used for expression are exactly one and the same. The above said difference was accidental co-incidence only and thus Datta and any human incarnation like Sai Baba are one and the same.

Ramanuja and Madhva have taken Datta as the first energetic incarnation of unimaginable God called as Narayana. Narayana means the possessor of spiritual knowledge or awareness (its basic material). Shankara has taken this awareness as the medium of unimaginable God. Even the awareness is a specific work form of inert energy functioning in specific nervous system only. *The medium of awareness suggests that the unimaginable God is never mediated by inert energy without awareness (energetic incarnation) and is also never mediated by inert human body without awareness.*

Hence, there is no basic difference between awareness (nervous energy and inert energy). *Datta Swami preferred the matter, which is another form of inert energy or human body to be the medium of unimaginable God in which both nervous energy and inert energy also co-exist.* At least inert energy exists independently but awareness needs a basis like energetic body or human body. If you want coffee to drink, it can be supplied only with a cup. Similarly, awareness is not existing independently without a basis like energetic body (Narayana) or materialized body (Krishna or Sai Baba). You must note that the energetic form of Ramanuja and Madhva invariably contains awareness also and thus you can't differentiate these three preachers anywhere at any time. The content is the unimaginable God (creator) and the container is energy with awareness or matter with energy and awareness (creation). Therefore, the Gods of all the religions in this entire world are only the energetic or materialized human expressions of Father of heaven only. Datta is the actor and the expressed forms of God in different religions are only the roles. If you wound the expressed form of God of any religion, that wound appears in the forms of God in all the religions of this world and also the wound appears on the basic actor, who is the Father of heaven. For God's sake, don't criticize any expressed form of God of any other religion in this world

since you don't know that by doing so you are criticizing the expressed form of God of your religion itself!

The same Father of heaven (Datta) merges with several human forms in this world and also with several energetic forms in the upper world. Merge of Datta means merge of unimaginable God only. Datta, the external energetic form is like the soluble capsule containing the unimaginable God—antibiotic. In energetic incarnation there are two items: 1) Unimaginable God and 2) The external energetic form in which the energetic form called Datta is merged. In human incarnation, there are three items: 1) Unimaginable God, 2) The energetic form of Datta that merged with the energy of the human body and 3) The external materialized human body. Since matter and energy are in one and the same created phase, ultimately there are two items only in any incarnation: 1) The unimaginable God introduced through energetic incarnation called Datta and 2) The created phase, which is energy or matter.

29-03-1993, 01.00 pm

This human body established by God is like a factory established by an industrialist. The profit of the factory is divided in to three parts: 1) A part for the salaries of the workers, 2) Another part used to purchase the raw materials for the factory and 3) The last remaining part to be submitted to the owner of the factory as profit. Similarly, the energy released by the digestion of food should be also partitioned into 1) Energy consumed by the biological systems (workers) of the body like heart, lungs, kidneys, brain etc., 2) Energy in the form of work done by the body to earn the food (raw material) necessary for conversion in to energy and 3) The remaining last part of energy to be submitted to the owner of this body (God) in His service.

The factory needs some gap of rest so that constant work of machines results in deterioration of the efficiency. Hence, ***rest is needed for this body in regular intervals which should never be disturbed***. You may change the workers in shifts to run the factory continuously not minding the deterioration of the machines. In the body, you can't do so because the biological systems can't be changed in shifts. You (soul) are the manager of this body-factory and you have no right to spend the profit of the factory in unnecessary ways and reduce the profit of the owner. The owner will not be pleased with you in such case. You submit the profit to the owner without any unnecessary wastage so that the owner (God) of this body-factory is extremely pleased with you and you are uplifted.

You can make every needful activity also in terms of the direction to God. Shankara says that let every activity become the service to God (*saparyā paryāyah...*). Let your walk for health be walking around the temple. Let the exercise of your body be the prostrations to God. Let your eating and drinking be felt that God is served with food and drink through you. Even if you see a picture or serial, certainly the story will be concentrated around the hero to succeed always in destroying the injustice and supporting justice like Arjuna in the war doing the work of God to protect justice and destroy injustice (*Paritrāṇāya...* Gita). You feel the hero of the cinema to be the representative servant of God. Even if you see a story in which the injustice succeeds, feel pained and think a solution for such crime taking place in the society to assist the work of God in the world. ***Don't learn the sin like learning the tricks in robbing a bank and implement those tricks to successfully rob the bank.*** All most all the pictures show the victory of justice and punishment of injustice, which is the ultimate goal of Pravritti to please God. ***The picture may initiate the control of sin through fear for punishment, which is also essential for a beginner.*** But, if you take the same story to control sin because it displeases God, your background of Pravritti is changing its color to Nivritti. If you feel the help of God to the hero at every step, such modern picture is also equal to seeing the story of the Ramayana and the Mahabharatam. Whenever, there is success for justice in the story, if you feel the presence of will of God in the background, you are proceeding in the spiritual line even while seeing cinemas, serials and reading social novels. The angle of your view decides the results. Even if a fellow reads the Ramayanam and the Mahabharatam as simply histories without the background of God in Rama and Krishna, it is equal to reading the historic novels only. In this way, you can divert your attention to God in every activity of your life, which increases your devotion and leads you up in the spiritual line.

Your mind or the mind of any human being can't travel straight in the spiritual path. It will be always diverted to that side and this side every time. Hence, your journey towards to God can never be straight like the mind of the saint leaving the worldly life and sitting alone in a forest in the concentration on God. Such path is just an idea only and not at all practical. Even in such state, the body needs food and other activities of life are inevitable. One saint was having just two small cloths so that he wears both on alternative days. Daily one cloth washed is put on the branch of a tree for drying. A rat was attacking the cloth. To control the rat he brought a cat.

For cat, daily milk is to be given and hence a buffalo was purchased. The buffalo needs servant. The servant needs food for which he married and got children. A visitor saw the saint alone 10 yrs back. The same visitor went there after 10 yrs. and found him as house-holder with lot of establishment. The visitor asked the saint about that entire establishment. The saint showed the wet cloth hanging on the branch and told him that whole establishment was to protect that cloth (*Kaupīna samrakṣṇārtham ayaṃ paṭātopaḥ*)! This means that worldly life is inevitable to any soul in this world and leaving the worldly life is biggest hypocrisy! Hence, the mind is constantly diverted to both sides while travelling forward towards God. This is represented by a serpent travelling in curves in the straight path. The curves of the serpent also stand for the propagation of energy in the form of waves. Energy always travels as waves and mind is only the nervous energy. Hence, you have to develop the spiritual path with reference to the constantly associated worldly life dragging to both sides. Hence, straight path and short time for the straight journey is impossible. The Gita says that generally several life-cycles are required to reach the ultimate goal (*bahūnāṃ janmanām...*).

Kundalini Yoga to Reach the Human Incarnation

29-03-1993, 04.00 pm

The wheels in the body starting from anus to the roof of the skull indicate the three qualities called as Sattvam, Rajas and Tamas. The top two wheels (Ajna for mind and Sahasraara for intelligence) stand for Sattvam. Next, the lower three wheels (Vishuddha, Anaahata and Svaadhistaana) stand for Rajas. Vishuddha stands for space or invisible inert energy. Even though sound is not the characteristics of space, but, the existence of volume (parimaana) of space allows the molecules to collide with each other to propagate the sound. Above this wheel, the awareness starts and thus this (throat) indicates a junction of inert energy and awareness. Hence, the words as inert sound energy, but, indicating the feelings of mind as meaning is justified to be a place of junction for inert energy (sound) and feeling (awareness). The lower wheel is Anaahata in the heart showing the place of lungs on both sides in to which the air (vaayu) enters. The next lower wheel indicates Svaadhistaana in which the food is digested by the hunger-fire in the stomach, which is fire or visible energy. Rajas stands for energy as its meaning is dust particles floating in air or sparks in the visible fire. Even the space is invisible energy made of dust particle-like-quanta energy. Below this, in the lower womb the impure water (Manipura wheel)

in urinary bladder and the impure solid as excretion material (Mulaadhaara wheel) in the rectum present in anus indicate the solidified matter as Tamas to be always rejected out. The forehead starting from the central spot between two eyebrows (Ajna) up to the roof of the skull (Sahasraara) represents brain or awareness. Any deed is generated by the idea from brain and hence its corresponding fruits are also written here by God Brahma. ***The ratio of belief and disbelief on the human incarnation is also seen on the forehead of devotee and according to that ratio, the human incarnation speaks about itself in the same proportional ratio.*** If the ratio is 0:100, it speaks that it is only messenger of God (Dualism or Dvaita). If the ratio is 50:50, it speaks that it is son of God (special monism or Vishishta Advaita). If the ratio is 100:0, it speaks that it is God (Advaita or Monism). As per the receiving capacity of the receiver, the human incarnation expresses itself. The Gita says that Sattvam is top most, Rajas is middle and Tamas is bottommost (*Ūrdhvaṃ gacchanti...*). This uppermost region of Sattvam stands for knowledge. Below this, the region of Rajas exists showing nose to inhale the air and mouth to take food and the stomach for digestion of food to liberate inert energy necessary for work, which is the characteristic of Rajas (*Rajah karmani... Gita*) (inert energy transforming in to work). Below this, the region of Tamas is two visible states of matter (water and solid) to be always rejected out. The significance of wheels is in several directions of interpretation. ***It is top most ignorance to take these as real wheels or real lotus flowers!***

If you are interested in the spiritual line, I will send preachers of different levels to come into your contact. You will meet and believe Me in the final level like research student working for PhD degree in contact with a professor. The preachers preach according to your levels of receiving capacity. When you reach the top most level of receiving capacity, certainly I will come in contact with you in the final stage.

If you spend lot of energy in short time in your spiritual effort, you will be exhausted soon. If you control the expenditure of energy, you can keep the effort for a long time. Before implementing the practical spiritual efforts, you must have the total true knowledge of three items (triputi), which are: 1) Regarding you that you are not God already, 2) Regarding the path towards God, which is the real devotion involving perfect theoretical devotion as well as perfect practical devotion in the form of sacrifice of work and its fruit and 3) The goal, which is the unimaginable God mediated in relevant human form. Unless you come to confirmation in the spiritual knowledge through sharp analysis, you should not practice in anyway,

which may be a wrong step in the opposite wrong direction, by which you are going far from the right goal.

Controlling Vices and Sins

29—03—1993 8.00 pm

There are six vices, which are 1) illegal sex (kaama), 2) violence (krodha), 3) greediness (lobha-corruption of money), 4) fascination (moha), 5) Ego (mada) and 6) jealousy (maatsarya). The first three affect other souls and hence are considered to be strong sins or main gates to the hell as per the Gita. The latter three are not serious in case others are not affected. ***Illegal sex with some soul pains its life partner to a very deep extent.*** Violence to kill living beings for food and killing people for various reasons like rowdyism or terrorism is the greatest sin. ***Earning unlawful money by exploiting others is also a very serious sin since the affected persons suffer a lot.*** The punishment of death sentence to a person involved in killing others must be avoided as far as possible unless it is inevitable as in the case of a rigid soul reluctant to change. The killed person will not return back whether you hang the killer or give life imprisonment. First, you must try to change the mentality of killer through spiritual knowledge by giving life imprisonment so that the killer will not kill a second innocent person in the society. If the killer can be changed by the spiritual knowledge, such possibility should be always taken as first consideration. Punishment is always to change the soul and not to revenge against the killer for his/her crime since such revenge will not bring back the killed victim. ***The judgment of death sentence should be the last resort in case of absence of any hope of the transformation of the soul.*** If the soul is transformed, which is proved by the non-repetition of sin, all the past crime irrespective of its intensity should be excused. ***Repentance of the sin becomes valid only on non-repetition of the sin.*** The spiritual knowledge should be preached to such extreme sinner during the lifelong imprisonment. Even in the upper world (hell), only the souls having no hope of transformation are punished by the serious liquid fire. Mere theoretical confession and repentance without non-repetition of sin is of no use. Stealing others money by cheating or corruption is also very serious sin because the looted person will suffer throughout the life. Illegal sex, corruption for money and violence are in the ascending order of seriousness. Pravrutti is the balance of the society, which is created by God and is always the ultimate aim of the creator. Nivrutti is certainly the highest about which God is not bothered at all. Nivrutti gives highest

protection to the soul and hence is important from the view point of the souls. God expects at least the Pravrutti from every soul.

Control of the three principal sins in this world, by which full justice and peace are established, is the main concentration of God in His preaching. The owner of an industry always puts primary effort in seeing that all the workers in the industry work with full justice, peace and harmony (Pravrutti). Arjuna asked the Lord for the reason that forces every soul to do the sin in practical situation. The Lord said that the wrong knowledge very strongly impressed on the mind of the soul for several births is the reason and the only solution for this is an equivalent impression of correct knowledge that destroys the past impressions, which are the six vices. A diamond alone can cut another diamond. After hearing true knowledge (Shravana), it should be memorized (Manana) continuously through the propagation till it becomes very strong decision (Nididhyaasa). Propagation is mainly beneficial to you than to others! ***Nivrutti is always the proposal from the side of the soul, which is to become very close family member of God passing through severe tests of God appearing to oppose this proposal strongly.*** In Pravrutti the entire responsibility lies on you in any risk whereas in Nivrutti God takes your total responsibility and hence Nivrutti is said to be the highest fruit (*Nivruttistu mahāphalā*). Pravrutti is the child catching the womb of mother-monkey (Markatakishora Nyaaya) with risk and Nivrutti is the mother-cat catching its child by mouth (Maarjaalakishora Nyaaya) without risk.

Third Adhyaaya is completed.

Adhyaaya 4

FOUR PREACHERS OF VEDANTA**Shankara**

January 10, 2017

O Learned and Devoted Servants of God,

IMPORTANT NOTE:- This Adhyaaya contain message given as speeches to some Sanskrit scholars and experts in philosophy, who visited Swami on hearing about Swami from Smt. Bhavani and Shri CBK Murthy. Readers should be very careful and patient to understand this Adhyaaya. Of course, highly intellectuals and scholars of philosophy can understand this Adhyaaya without much inconvenience.

30—03—1993 04.30 am

Shankara, Ramanuja and Madhva are not only scholars but are also preachers (Gurus). A scholar always concentrates on telling the truth and condemning the false concept irrespective of the benefit or loss to the receivers. *A preacher always concentrates on the immediate practical uplift of the receiver to the next step irrespective of the truth of the concept.* The preacher also knows the true knowledge like the scholar. The preacher hides or twists a true concept in view of the immediate practical benefit of the receiver so that gradual revelation of the truth is done in course of time. The heart of the preacher is like that of father and mother. Fools misunderstand the preacher and criticize him/her to be ignorant of truth. This is how the followers (ignorant fools) of one preacher criticize other preachers. A scholar only knows the subject. *A preacher knows the subject as well as the psychology of the receiver* based on which the point can be absorbed by the receiver in that stage for which even the truth can be temporarily hidden or twisted. An example:- A patient suffering with severe headache is strongly convinced that a chameleon entered his brain through the hole of his ear, which is responsible for the headache. This is a psychological disease effecting physical health since mind is always related with body. Several doctors argued with him that his idea is wrong since the hole of ear is very small compared to the size of chameleon. What the doctors say is certainly the absolute truth, but, it is not absorbed by the mind of that specific receiver. Hence, the treatments of all the doctors (scholars) failed. A clever doctor (preacher) agreed with the patient and

asked him to sit in the chair. He caught a chameleon from backside and threw it touching the ear of patient. The patient saw the chameleon running out and felt that it came out from his brain through the hole of his ear by effort of that doctor. The headache disappeared at once! Certainly, this doctor told a lie and cheated the patient. The students of other doctor, Jr. Doctors (followers of other scholars), criticized this doctor for telling a lie and cheating the patient. Yes. It is certainly a lie and cheating. But, this doctor cured the patient whereas other doctors failed. Hence, you have to understand the situation of a doctor (preacher) with reference to the context of the stage of psychology of his patient (receiver) in that time. Such a lie and cheating is not at all a sin since it benefited the patient (receiver) in such stage. In such special context telling truth is sin.

Context of Shankara's preaching

In view of the above concept, the preacher Shankara must be properly understood in the time of context in which He appeared. Then, Buddhists telling that everything is nothing (Shunyam) and Purvamiimaamsakas telling that the soul alone can exist and there is no God - were the receivers of Shankara. First, Shankara brought down Buddhists to the level of Purvamiimaamsakas by arguing that there should exist some authority (to receive the existence of nothing and say that everything is nothing) and hence such authority (pramaataa or Atman) or soul must be true and can't be nothing. Shankakra agreed that except the soul, everything is nothing and by this He became friend of Buddhists and He was called as a Buddhist in disguise (Pracchanna Baudha)! If you agree to all the points of the opponent except one, the opponent will agree to your one point! This is psychology in which the preacher is expert apart from subject. Buddhists under the headship of Dignaga were convinced and became equal to the Purvamiimaamsakas. These Purvamiimaamsakas were again attacked by Shankara in the following way: "You agree that soul (yourself) exists. The soul itself is God. Hence, God exists. You have forgotten that you are already God". Based on this twisted logic, all the atheists (both the above sects) agreed that God exists. Thus, Shankara converted all atheists in to theists saying that God exists and every soul is God. In this logic, the truth exists basically and hence this is only a twist of the truth for that context. That basic truth is that a selected devoted soul becomes God, called as human incarnation. The only twist is that every soul is already God or human incarnation. There is no other way than this and if Shankara tells that He alone is God, the atheists will reject Him saying that there is no God other than any soul. Here, we must understand the time of context and

surrounding atmosphere of the receivers in the case of Shankara. Fools criticized Shankara as an atheist since He was also telling that there is no God other than the soul.

In the philosophy of Shankara some crucial points are:

To convince Buddhists:

- 1) He has to please Buddhists by saying that all this creation is unreal. He convinced them that there should exist a receiver to grasp that everything (world) is nothing. By this, He made Buddhists to agree in the existence of awareness or soul, which knows that everything (world) is nothing.
- 2) If the soul is the awareness existing in this world that results by conversion of the inert energy in nervous system, this soul has to become an item of the creation and then the soul should be nothing since entire creation is nothing. This brings force to throw the awareness or soul into another phase called as absolute reality.
- 3) Creation is unreal or nothing and this is justified since the creation is unreal with respect to the absolute reality, which means the relative reality (pot is relatively real with respect to mud, which means that pot exists as long as mud, its cause, exists).
- 4) The above three points result in concluding that soul is absolutely real where as creation created by soul is nothing with respect to soul or relatively real (real with respect to its items mutually). Buddhists agreed to this modification. Otherwise, if soul is also a part of the creation, it becomes nothing and nothing can't grasp nothing.

To convince Purvamimamsakas:-

- 1) Soul is to be declared as God since they don't believe in God other than soul. If soul is said to be God, God exists since soul (God) exists. By this logic Shankara made them to say that God exists.
- 2) The awareness placed in the absolute reality shall not be the awareness observed in this world since such inert energy-converted-awareness can't be said as absolute reality. If said as absolute reality, Buddhists will be furious since awareness, a part of unreal creation must be unreal and can't become real. However, at the same time Buddhists have to agree to the reality of the soul because if soul is also nothing, it can't grasp this world as nothing. Hence, Buddhists were also forced to accept soul as absolutely real, which is to be kept in a separate phase of reality (absolute reality) so that the phase of relative reality (creation) can be continued as nothing or unreal.

Therefore, the phase of absolute reality having soul or awareness and the phase of relative reality having unreal creation co-exist.

- 3) The soul or awareness being real can't be this unreal soul or awareness seen in the creation being a part of unreal creation. Hence, Shankara is forced to say that this soul in absolute reality is not the awareness resulting from conversion of inert energy, but, real and eternal awareness. Such distinction of absolute soul and relative soul will bring a problem to say that the absolute soul (God) is not this relative soul of human being, existing in this creation. The whole effort fails due to this because receivers will not agree to accept that God, other than soul, exists.
- 4) Instead of degrading God to relative reality (which brings several problems like that God is also unreal in the relative reality), the soul of the creation is upgraded as God by saying that the soul in the creation is also eternal awareness and hence God only.
- 5) In such case disappearance of awareness in absence of supply of food (inert energy) is to be explained to prove that this soul in creation is eternal. For this purpose, individual soul (bundle of thoughts) and soul (thoughtless awareness having single thought of self-awareness) co-exist like golden jewel (product or shape of jewel) and lump of gold (cause or shapeless gold) in golden jewel. Hence, the unreal individual soul together with inner real soul leaves to the upper world and thus the absolute eternality of the soul irrespective of food is proved. Of course, the relative soul also is with absolute soul only, but, the relative soul is only relatively eternal w.r.t. destroyed body. This means that both the relative soul and relative body are unreal w.r.t. absolute soul, but, with in the relative reality the individual soul is more relatively eternal than the body.
- 6) The creation results as relatively real, which means that it is real with respect the individual soul (relatively real) being its own part. The creation including the individual soul is unreal with respect to the absolute soul only.
- 7) The soul is divided into two parts: one part is the absolutely eternal soul, which is God and the second part is the individual soul (relatively real being part of the creation).
- 8) Since the individual soul contains the absolute soul in this creation, the absolute soul present in the individual soul in the creation itself (requirement of atheists) can be called as God. The absolute can exist in relative reality but not vice-versa. Shapeless gold exists in the jewel, but, the jewel doesn't exist in shapeless (lump) gold.

Real background of Shankara:-

- 1) Shankara knows that the so called absolute soul is also relative awareness only resulting from the conversion of inert energy as declared by Datta Swami now. But, He (Shankara) was forced to say that this soul existing in the individual soul of human being is God (to satisfy the atheists) and hence, He told that the absolute soul is eternal and not a product of inert energy. ***He forced the real nature and status of God on the absolute soul.***
- 2) Actually, this eternal absolute soul can be taken as the unimaginable God mediated by awareness existing as absolute reality. Any relative medium mediated by unimaginable God becomes one with it by merge and the medium exhibits the nature of unimaginable God. For example, the soul and body of Shankara (relatively real) are merged with the absolutely real unimaginable God and hence, the body and soul of Shankara exhibits unimaginable nature by passing through the unreal bolted doors. In this way, you can treat the relatively real awareness becoming absolute God by merge.
- 3) The word ‘unimaginable’ God can’t be uttered at all since the word ‘unimaginable’ may lead to atheism (possibility of feeling the unimaginable as non-existent).
- 4) All this hidden background of Shankara is brought out by Datta Swami since today the receivers can understand the existence of unimaginable from uncertainty principle. The people of those days were not having the advanced scientific logic to accept unimaginable. Moreover, Shankara is forced to say this imaginable awareness as God and if He speaks about unimaginable, it will be a double confusion.
- 5) Since the Veda says that first, God thought of creation, it is concluded that God must be awareness and not any inert item because awareness alone can think. The necessity to select an imaginable item as God also supported the selection of awareness, which is the best part of the world (Para Prakruti). But, all this exercise is not necessary because God is unimaginable and can think even without being awareness. In the imaginable domain only, an item with awareness alone can think and hence, this worldly logic is limited to creation only and does not apply to the unimaginable creator. Even in the absence of inert energy and nervous system, the unimaginable God can create awareness in unimaginable domain. Before creation, matter and inert energy can’t exist. In the absence of these two, inert

energy and nervous system can't be formed. Without inert energy and nervous system, awareness can't be generated. This means that before creation, awareness (generated by inert energy and nervous system) shouldn't exist. But, awareness existed since God thought of creation. This awareness was generated by God through His unimaginable power. Awareness means just the process of thinking. This process was done by unimaginable God being Omnipotent to do anything. ***The conclusion is that unimaginable God is beyond inert and non-inert items.***

Swallowing Molten Lead

Shankara was forced by His surrounding atmosphere to say that awareness is God since awareness or soul has to be declared as God. To satisfy Buddhists, He has to say that the entire creation is nothing and unreal except soul or awareness or God since the receiver (awareness) of nothing should exist. He proved this by swallowing the molten lead, which is unreal (being a part of the unreal world) and Shankara or human soul is unaffected since it alone is real. But, the real soul may not be affected (being energy) in the case of not only Shankara but also others. But, how the unreal body of even Shankara was also not affected since real soul alone is God and not the unreal body? At the same time, how the unreal bodies of others (their souls may not be affected being God) only are affected if it is swallowed? ***The basic true concept is that entire creation (including bodies) other than soul or God is unreal to soul or God, but, real to the unreal body.*** Molten lead being part of creation must be also real to another part of creation, which is body and should affect it in all cases including Shankara. This concept is twisted to say

- i) The world is unreal to God or any soul or awareness,
- ii) The awareness or soul being energy may not be affected in the case of any human being, including Shankara,
- iii) But, the soul of Shankara alone has the specific power to protect its body whereas other souls have no such special power, even though these souls are also God like the soul of Shankara,
- iv) In such case, the soul of Shankara having special ability to protect its body is certainly different from other human souls,
- v) It certainly proves that such soul of Shankara alone is God and not the other souls and
- vi) This difference between Shankara and others is due to strong realization of Shankara as God whereas the realization of others is not strong.

As per Shankara, the soul (atman) or God is treated as the awareness without any thought and leftover with just self-awareness. The bundle of thoughts of awareness is taken as individual soul or Jiiva. Soul is the absolutely real God whereas the individual soul is unreal to God, being relative reality as part of the creation. For soul, the world is unreal, whereas for individual soul the world is real. This means that ***when the individual soul realizes and becomes soul, the world becomes unreal***. Hence, the soul as individual soul feels the world real in the relative reality. When the soul attains its original nature in absolute reality, the same world becomes unreal. Since the soul of Shankara is released from the stage of individual soul to become original soul entering absolute reality, the whole world becomes unreal including the molten lead. Even in others, the original soul is not affected. But, in others the souls are always in the stage of individual souls only. The individual soul is part of creation like molten lead and hence gets affected by damage feeling lot of torture from equally real lead. Similarly, their bodies are also affected being parts of the creation. In the case of Shankara, His body is unaffected due to the omnipotence of God or soul to protect its body. In others, since the individual souls didn't attain their original nature of the soul, such omnipotence of soul or God is absent.

The relative reality, in which the creation appears real to individual soul, disappears in the absolute reality in which God or soul or awareness alone is eternally real. Hence, creation is unreal for the creator, who is God or soul. Individual soul is a drop and Ishwara is mighty ocean of common thoughtful awareness in the relative reality only. In the absolute reality this quantitative difference disappears between Individual soul and Ishwara since here, the space becomes unreal. In such stage of absolute reality, the drop and ocean become one and the same and the multiplication of the soul in to other souls becomes impossible in the absence of space. By this, the multiplicity of souls also disappears in absolute reality to become one God or soul, which is thoughtless awareness with just self-recognition. Such original soul is common to Ishwara and all the individual souls. To remove quantitative difference between soul of living being and soul of Ishwara and for disappearance of multiplicity of souls, space must be unreal in the absolute reality. When space disappears, no human being can imagine the absolute reality even a little! This means that the absolute reality becomes unimaginable. In such stage, you can't say the soul or awareness as God in absolute reality because awareness is an item in the imaginable domain. Hence, ***the absolute reality is forced to become unimaginable domain in which unimaginable God can alone exist and the imaginable awareness can't be taken as God***.

When Shankara alone could swallow the molten lead without any damage to His body, the receivers asked Him about their inability in doing so even though like Shankara they also realized that they are God. Shankara replied “the influence of your ignorance is still strong (Vikshepa). Mere realization can alone bring the knowledge of truth (called as removal of Aavarana) and the grace of God as ruler (Ishwara) is needed for getting monism with God (*Īśvarānugrahādeva...*)”. Thus, the atheists-converted-theists were brought to the second step slowly to accept a separate Ishwara. Without disturbing the monism between soul and God (since both are awareness only), He brought a temporary dualism in the stage of effort to achieve the fruit of monism! This is an intermediate state between monism (human incarnation) and dualism (God and ordinary soul). Shankara brought the soul to the path of dualism (though dualism is stated as unreal) to achieve the goal of real monism and left them there. Shankara consoled the devotees that the temporary dualism is unreal and useful to achieve the final real monism. By this consolation (the unreality of dualism), devotees didn’t revolt back! Whenever the devotee feels inconvenient to worship Ishwara separately, Shankara was showing the scene of monism in absolute reality to remove such inconvenient depression. The real soul (other than unreal Jiiva) of devotee is the same real soul of unreal Ishwara. Hence, unreal Jiiva (individual soul as awareness in the form of bundle of thoughts) is only worshipping the unreal Ishwara (cosmic awareness as bundle of thoughts in ruling unreal world) and not the real soul (self-awareness lacking all thoughts), which is common to both Jiiva and Ishwara. The unreality of space helps to remove the quantitative difference between soul of Jiiva and soul of Ishwara to make both one in the phase of absolute reality in which alone soul exists.

Realization of the soul as God is important knowledge of Shankara. (This leads to devotion and service if this realization of devotee is applied to the case of human incarnation instead of applying this to self).

Ramanuja

Then, Ramanuja came in the atmosphere of such temporary devotees of God (in temporary and unreal dualism created by Shankara) and declared the higher truth that dualism is absolutely real in the state of goal also. The soul is a small spark of the whole God-fire. ***There is a qualitative monism, but, quantitative dualism exists between God and soul.*** The fire can burn a stick but not the spark due to this quantitative difference and this brings the difference between God and soul (dualism). He didn’t bring qualitative dualism also because the receivers may revolt and go back to atheism. He

maintained a trace of hope of qualitative monism still in their minds to avoid such revolt! He said that creation is also real and hence space is also real so that a real quantitative difference between God and soul can be always established. For this purpose, Ramanuja removed the phase of absolute reality once for all and maintained the single phase of relative reality only for God, soul and creation by which all these three are real to each other.

The qualitative monism and quantitative dualism made Ramanuja to stand between monism and dualism as a bridge between Shankara and Madhva. He tells that soul is a part (Anga or shesha) and God is the whole (Angi or Sheshi). This appears to us to feel that the soul is like a finger of a man. ***If the man identifies himself to the inner soul or awareness only, the finger is not a part of the man (soul), rather it is a part of only the body of man.*** If the man identifies himself to the body also, we can say that finger is the part of the man. In this way you can take any of these two concepts to avoid defects shown by opponents. However, the real quantitative difference based on real space is maintained so that the devotees can feel that they are direct parts of God and feel consoled to some extent even though monism is lost in reality. A partial (qualitative) monism was allowed to wipe tears of devotees having a trace of atheistic background.

Ramanuja brought God (awareness) and soul to stand in one phase of relative reality only and deleted the separate phase of absolute reality. Hence, the world is real to both God and soul and thus it is temporary (Anityam) due to constant changes, but, real. The world is never unreal since absolute reality is totally absent. The awareness with good thoughts is God and hence there is no need of thoughtless awareness. From this awareness, tiny parts have come out called as souls. God is not only awareness but also the first energetic body surrounding Him named as Narayana (Datta). Narayana means God as the source of spiritual knowledge and Datta means God given to souls as mediated God. Hence, ***the total picture of God is awareness with good qualities and outer energetic body called as Narayana (Datta).*** Narayana is treated as a single item of awareness with good qualities mediated by the first energetic body. Around this Narayana, the universe is created by Him with the souls (drops of awareness) and inert energy. There is a separate lump of inert energy outside Narayana (Prakruti), which is used as the causal material for the creation of universe. This Prakruti is the mud, Narayana is the pot maker and world is pot. Mud is external independent material called as Prakruti. Souls are from the awareness of Narayana. Here, you can treat Narayana as

the pot maker, Prakruti as mud and *the souls as the ideas of the pot maker that entered the creation-pot.*

This doesn't contradict Shankara because when you keep God (Narayana) in relative reality only, the casual material (Prakruti) can exist separately with equal reality to God in the same phase of relative reality. If you take the absolute reality of Shankara, only one item can exist in it as the absolute reality and all items except God or soul exist in relative reality in which only individual souls exist. As per Ramanuja, even the souls being tiny parts of awareness of Narayana can exist as equally real (to God) parts. Narayana and Prakruti shall be the total cause (pot maker and mud) of the creation. *Plurality can't exist in absolute reality of Shankara in which both pot maker and mud can't co-exist separately.* As per Ramanuja, the absolute reality is absent and only the relative reality allowing the plurality exists accommodating pot maker and mud as equally real entities separately. God, souls, Prakruti, world and what not- everything exists in single phase of relative reality, which itself is absolute reality and in which all items are real to each other.

No contradiction between Shankara and Ramanuja

In the case of Shankara, the phase of absolute reality exists separately in which God alone exists as the magician from whom this entire world is created like magic, which is unreal to Him (since He knows the tricks). We can just say that *Ramanuja's entire philosophy is the second part of Shankara's philosophy, which is the relative reality having Ishwara (as God), souls and rest creation.* Whatever Shankara told in the relative reality, Ramanuja told the same as absolute reality. For Ramanuja, the world itself is absolute reality since absolute reality doesn't exist separately. The Ishwara of relative reality of Shankara is Narayana for Ramanuja. In the relative reality of Shankara, Ishwara is awareness with energetic form and same Ishwara (awareness with energetic form) is called as Narayana by Ramanuja in the same relative reality (which is also the absolute reality). Individual souls of Shankara in relative reality are the absolute souls of the same relative reality (or absolute reality) of Ramanuja. Shankara told that the world is real in relative reality to the individual soul (world becomes unreal to the soul or God in absolute reality only) as well as relative Ishwara. Ramanuja also took the same relative reality to say that world is real to souls (world can be never unreal due to absence of absolute reality) as well as to God Narayana. In this way both philosophies are one and the same standing to suit the separate contexts (atheists and devotees).

There are two similar items:

- 1a) The external gross universe (treated as external gross body of God) having gross awareness (souls) and gross inert matter (including inert energy) called as Vishva,
- 1b) Inside this gross body exists a special energetic subtle body called as Viraat and
- 1c) In this subtle body exists awareness qualified by good thoughts or qualities called as Hiranyagarbha and these three sub-items are called as Narayana and
- 2a) the external gross body of a human being called as Vaishva, which is made of inert matter (including inert energy) and awareness flowing through nerves,
- 2b) Inside this gross body an energetic subtle body called as Taijasa exists and
- 2c) in this subtle body exists awareness qualified by thoughts or qualities called as Praajna and these three sub-items are called as the human being.

Now, there is a similarity between **Narayana**, a composite of Vishva, Viraat and Hiranyagarbha (*Sthūla cidacit viśiṣṭa*) and **Human Being**, a composite of Vaishva, Taijasa and Praajna (*Sūkṣma cidacit viśiṣṭa*). This similarity between these two 'Vishishta' items is represented as monism called as 'Vishishta advaita'. In the above concept we have to neglect certain versions in order to achieve monism between the two Vishishta items since the word advaita in *Vishishta advaita means oneness and not similarity in strict sense*. However, monism between God and human being is not acceptable to dualism. Therefore, the word advaita here should be taken as similarity only through figure of speech called as metaphor (in metaphor two similar items are told as one). The neglected versions are

- 1) Hiranyagarbha is called as the collective awareness or collective item of souls, which is taken as the awareness of God and
- 2) Viraat is also the collective inert energy of the world, which is taken as the special energetic body of Narayana.

This philosophy of Ramanuja doesn't contradict Shankara since Ishwara is simply replaced by Narayana and the relative reality of Shankara in toto stands for the absolute reality (or relative reality) of Ramanuja.

The thoughtless awareness of the soul to avoid sinful thoughts indicates the burning of house affected by many rats. *The awareness with good qualities as God encourages the soul to retain good qualities and destroy bad qualities indicating catching the few rats by using technical boxes without destroying the house*. This difference between Ramanuja and Shankara again suggests the same point of corresponding contexts.

Atheists in the time of Shankara were having 99% sinful thoughts (many rats) and the devotees in the time of Ramanuja have less number of sinful thoughts (few rats). Therefore, thoughtless awareness is the only alternative for Shankara and awareness with good thoughts is convenient goal for Ramanuja. We must remember that the background of any philosophy of any spiritual preacher is only to rectify the soul so that the world runs on smooth lines with eternal peace (Pravrutti). Even Nivrutti is dealt for the same purpose of Pravrutti only. It is the personal choice of a devotee to take exclusively Nivrutti to attain the highest eternal fruit, but, even in this effort, success in Pravrutti is inevitable part of the path of effort.

Ramanuja stressed on the real devotion of the real soul to real God called as Narayana (Ishwara), who was already introduced by Shankara in the unreal relative reality. (The real devotion is the practical devotion in which sacrifice of the fruit of work as in the case of issues is done.)

Madhva

Now, Madhva appeared. The devotees asked Him the reason for the inability to swallow at least a drop of molten lead in case the human soul is a real spark of God-fire. Madhva told that the soul is really and totally different from God in all aspects (perfect dualism) because the soul exists outside the God and not as a tiny part of God (awareness). The gross world is not the gross body of God, but, is only an external item created by Him using external Prakruti as material cause and God is only a pot maker (designer). Hence, the soul is not having even the smallest power of God. The finger of a red pot maker may also be red, but, a particle of pot prepared by that pot maker need not be red. Hence, the external soul is not having even a trace of power of God to drink even a trace of molten lead. However, Madhva also maintained a trace of the already trace-hope that both God and soul are made of the same awareness, which is useless monism as far as the qualities and powers are concerned. By this common awareness, both God and soul have only the common ability, which is just to think. This smallest hope is maintained since Madhva also feared about the going back of the devotees to atheism, who may shout against the past trick of Shankara played on them! The common awareness is an accidental similarity between God and soul, which is not due to whole-part relationship. The mud before the red pot maker may be also accidentally red and this does not mean that a red particle of mud is red finger of the pot maker. The common awareness is only just the ability to think, which does not involve any power. The king and beggar have the common ability of thinking, but, the beggar is not having even a trace of the huge wealth

possessed by the king. ***This brought the perfect dualism in qualities and powers even though useless monism of awareness is maintained like a small piece of cloth just to wipe the tears of devotees due to total loss of monism!*** Except this small difference (perfect difference between God and soul exists), the philosophy Madhva resembles that of Ramanuja, which is just nothing but the total relative reality of Shankara forgetting completely His absolute reality (since relative reality itself is the absolute reality).

Madhva propagated the concept of practical service to God in human form taking Hanuman as the ideal. The relationship between God and soul is ‘to be served (sevya)—servant (sevaka)’ only. Thus, Ramanuja stressed on sacrifice (karmaphala tyaaga) and Madhva stressed on service (karma samnyaasa).

For Shankara, God and soul become one and the same because both are thoughtless awareness only in the phase of absolute reality, where quantitative difference disappears due to unreal space and the original qualitative similarity and quantitative equality result. In fact, both God and soul are one item only. Hence, perfect monism was argued by Shankara, which was to please well His surrounding atheists initially. This single point that God is awareness or soul and hence, molten lead does not affect the energy-soul of any one, is always fixed in the phase of absolute reality (Paramaartha dashaa) to be shown to the atheist every time for consolation. Actually, the molten lead can’t affect the soul being energy and not due to being God. If the molten lead swallowed by an ordinary human being disturbs the awareness (soul), such awareness is not the absolute soul, but, the individual soul around it. The molten lead not affecting the body of Shankara alone and affecting the body of everyone, - is not coming in the absolute reality because in the absolute reality, only soul is allowed and not the body. The status of Ishwara, the molten lead itself, the bodies of all individual souls, individual souls etc., are pushed to the phase of unreality or relative reality (vyavahaara dashaa). The basis of Jiiva (Jiiva is awareness as bundle of thoughts only) is soul, the limited awareness called as Praajna and in absolute reality limitation disappears due to unreal space and Praajna soul becomes God or soul. Here, when the quantitative difference between soul and God disappears in the absolute reality (due to space becoming unreal), the awareness also disappears since awareness is a relative item only being specific form of inert energy bound by spatial rules. In absolute reality, we cannot take the awareness as activity generated by unimaginable God since unimaginable God can’t be mentioned due to possibility of atheism. Shankara knows all this and took such unimaginable awareness only as the soul hidden in the individual soul. But, the soul

hidden in the individual soul is just thoughtless awareness, which can't be unimaginable awareness since thoughtless awareness can be this worldly awareness also. All this is known to Shankara (being incarnation of God Shiva) since He states that unimaginable God called as Parabrahman is beyond words (*maunavyākhyā...*).

Brahman and Parabrahman

God or Brahman is taken as this thoughtless worldly awareness, different from Parabrahman. Brahman or worldly thoughtless awareness is taken in absolute reality for the sake of atheists. Shankara introduced the unimaginable God by the word Parabrahman in devotional prayer meant for advanced devotees and not meant for new devotees just coming from atheism. His commentaries deal only with Brahman meant for atheists to be converted in to theists. It was very difficult even to atheistic scholars to exactly understand the mind of Shankara because on one side, He speaks the absolute reality of Parabrahman in hidden angle and on the other side, He brings worldly awareness as absolute God into absolute reality! The basis of human being is limited awareness, called as Praajna and Ishwara (Ishwara is awareness as bundle of good thoughts) is unlimited cosmic awareness called as Hiranyagarbha (or can be treated as God-awareness of Ramanuja). The limited inert energy of human being is called as Taijasa and unlimited cosmic inert energy is called as Viraat. The limited matter of human body is called as small Vaishva (a small part of Vishva) and the unlimited cosmic matter is called as huge Vishva. In the absolute reality Praajna and Hiranyagarbha become one and the same resulting in thoughtless awareness due to absence of quantitative difference as the space becomes unreal. Even though thoughts are limited to relative reality, the basic material is thoughtless awareness, which alone is admitted in to absolute reality. In the case of Viraat and Taijasa, the basic material, inert energy, itself gets confined to relative reality only and hence both Viraat and Taijasa can't be same in absolute reality (material as well as form). Similarly, mini Vaishva and macro Vishva can't enter absolute reality since the material (matter) of both is also confined to relative reality and can't enter absolute reality. In this way, Shankara satisfied the logic of atheists, who couldn't recognize the trick of Shankara that how an item of relative reality, which is thoughtless worldly awareness, can exist in absolute reality when space including the relative total world disappears and becomes nothing. By this unanswered question, Shankara paved the way to the absolute reality in which unimaginable awareness (thereby, unimaginable God as source) can alone exist in absence of space. Don't think that

Shankara doesn't know the unimaginable God because He was the only person, who has introduced a special word 'Parabrahman' for such unimaginable awareness, which means that this unimaginable God is different from God or Brahman or soul or thoughtless worldly awareness. You can also justify the word Brahman for this worldly soul because this soul is the greatest (Brahman) of all the created items. The usage of word Brahman to the Veda (as said in the Gita), the greatest scripture, establishes that the word Brahman can't be confined to God only. In the Veda, Brahman is used for several such greatest items in specific categories like 'food is Brahman, mind is Brahman, intelligence is Brahman' etc.

The inert energy is the basic material to form thoughtless awareness (having only self-awareness) and thus *inert energy is very close to thoughtless awareness* so that we can conveniently call the thoughtless awareness to be simply inert energy. However, we must note the fundamental difference that thoughtless awareness is non-inert whereas inert energy is inert. We dare to bring similarity due to absence of any thought (except self-awareness) of thoughtless awareness and every thought (including self-awareness) is absent in inert energy. It is only the difference between 99.9999% and 100%. Both, can be treated almost the same. Various thoughts arising from awareness due to association with several items, issues and memories of world, lead the thoughtless awareness to advanced stage with several thoughts. But, only awareness is allowed in to absolute reality and not its basic material, which is inert energy. This is a wonderful point, which says that pot is allowed and not its material cause, the mud! Hence, an independent self-existent awareness (for which basic material is not inert energy and also there is no other basic material), which is without birth from any other material, can be only allowed into absolute reality. But, the soul (Atman, very near to Praajna) or thoughtless awareness is formed from Taijasa (inert energy) only in a human being. In such case, the soul can't be the God (thoughtless awareness existing independently without being converted from inert energy). If you force this soul to be God, the only alternative way leftover is that this soul is also same independent self-existent awareness, not converted from inert energy. Either you have to degrade God to inert energy-converted awareness or uplift the soul to independent self-existing awareness (not converted from inert energy). The second option was chosen by Shankara, in which case, the soul or awareness should exist even if food is not supplied to body, which becomes inert energy that is to be converted in to awareness. This is not happening since awareness disappears if the source of it (food) is stopped. This is a scientific objection. We may say that the soul existing as

individual soul in the body exits the body after occupying energetic body in death and hence the soul is eternal, which is not disappearing if food is not supplied. The soul leaves body in absence of food since body becomes weak without food. The house owner leaves the house when the house is falling. Like this, Shankara maintained eternality of the soul to be God for the sake of atheists to be converted in to theists. In the death of an ordinary human being, the soul covered by individual soul leaves the gross body after associating with energetic body. In the death of a realized person, the individual soul and the body are destroyed and the eternal soul or God alone remains as absolute reality without entering energetic body in death (Videha mukti). Of course, the eternal soul (absolute reality) alone (since individual soul is destroyed by realization) remains in the gross body of a realized human being even before death (Jiivan mukti). The Jiivan mukti satisfies the alive atheist to think that he is God in his life time itself to satisfy his ego and greediness for one crore lottery! Of course, in such state of absolute reality of soul, the entire creation must become nothing and such person should be able to drink molten lead and pass through bolted doors as done by Shankara. This inability in other human beings is linked to the absence of strong realization for which Ishwara should be worshipped with real devotion {real devotion is required since the soul remains as individual soul only, which is real (relatively real) to real (relatively real) Ishwara}. ***In the place of human incarnation, strongly realized person is placed.*** In the place of unimaginable God independent and self-existent unimaginable awareness is placed.

Atman Stands in Absolute Reality & Jiiva in Relative Reality

The quantitative difference between a drop of awareness (Atman) and infinite ocean of cosmic energy (God) is pushed to the phase of unreality by which the unreal space can't really maintain such unreal difference in the phase of absolute reality! ***Atman stands in absolute reality and Jiiva stands in the relative reality (which is unreal to the absolutely real God).*** The difference between the body of Shankara and bodies of other human beings with reference to molten lead is standing only in the phase of relative reality! Since Shankara attained monism through strong realization and His soul became God, God protected the body of Shankara. Others couldn't protect their bodies since their souls didn't become God due to weak realization. Actually, no soul becomes God just by realization even in the case of Shankara because God enters a soul and makes it as God by His will only. Shankara did not become God after studying philosophy and self-realization. He became God since God Shiva entered the forming baby in

the womb of His mother itself because God Shiva appeared to His parents even before He is conceived and gave a boon that He will take birth as their son. Actually, this is a case human incarnation and not the case of a human being becoming God through self-realization.

In absolute reality the unreal Jiiva should disappear so that the real soul alone exists. For such disappearance of unreal Jiiva, unreal Ishwara (whose soul is God or realized soul) is worshiped and such worship is also unreal with reference to absolute reality! However, the Jiiva, Ishwara, worship of Ishwara and devotion between both are unreal w.r.t. absolute reality, but, w.r.t. relative reality, these are real to each other (unreals are real to each other). In this way Shankara maintained the necessity of real devotion to Ishwara w.r.t. jiiva and advised the atheist-converted theists to become real devotees of Ishwara. By this, Shankara paved the way to Ramanuja, who maintained that everything is real (all the relative reality is converted into absolute reality) due to absence of absolute reality forever.

Shankara (unreal Jiiva) is running unreally seeing unreal elephant in this world (relative reality)! The unreal difference between soul and God can be removed by the unreal means like unreal worship of unreal Ishwara! Thus, Shankara maintained the monism of soul and God as the absolute reality so that once the atheist is converted in to unreal devotee worshipping unreal Ishwara with real devotion (since in the unreal triad of Ishwara, Jiiva and devotion, each is real the other) he can never go back to the original atheism! Shankara stopped the back conversion of theists into atheists through His logic based on His unimaginable intelligence at every step, convincing atheists on one side and showing the way to real concept of unimaginable God!

Datta Swami – The Fourth Preacher

30—03—1993 01.00 pm

The three divine preachers told one point in common, which encourages any human being at least to a very little extent that God and soul are made of the same common material called as awareness. The common material of awareness is inevitable because God is selected as the imaginable item of creation only since the existence always needs its experience as imaginable item. You can't select unimaginable item as God, which is always beyond experience since it is always beyond any extent of even the deepest imagination. Absence of experience leads to doubt non-existence and hence, God was never said as unimaginable by the three preachers since *existence of any unimaginable item is never accepted based on the extent of theoretical logic developed in those times*. Even

though miracles existed in those times, the unimaginable nature of the source of visible miracles (unimaginable events) was not experienced due to invisible point of the unimaginable source. Miracles are visible, but, ***the conclusion of a miracle by inference is only the point of unimaginable nature.*** The miracle is visible since imaginable items and imaginable principles are involved in it like Govardhana hill, tender finger of a small boy, process of lift of one item by other item etc., which are experienced as visible and imaginable. But, the inferred final conclusion that a small tender boy lifting huge mountain on the finger is visible but its mechanism is unimaginable. All these visible and imaginable items establish the final unimaginable conclusion. In this miracle, the process of the lifting of hill is the visible medium through which the unimaginable conclusion is striking our brain. The source of such unimaginable event is only this visible tender boy, who is unimaginable in nature. Hence, you can say that the unimaginable source doing such unimaginable event is this small boy himself acting as the medium of unimaginable source or unimaginable God. The unimaginable and invisible (unimaginable is always invisible) God present in this visible and imaginable boy can be only inferred (induction) about His existence only and more than the existence nothing else can be even inferred or perceived (deduction). ***This boy can satisfy the part of perception through which the part of inference of existence of unimaginable God is known.*** Inference (anumaana) is also accepted as the authority of knowledge (pramaana) just next to the perception (pratyaksha). The perception of visible-imaginable boy is associated with inference of just existence of unimaginable God and hence the inference as usual is based on perception only. Scientists and atheists also believe the inference proved through perception as authority and hence the existence of unimaginable God is proved to scientists and atheists also. If you perceive the boy Krishna Himself to be the unimaginable God (in the sense that God and Krishna are homogeneously merged to be taken as single item only), God is proved to exist even by perception alone. Due to this, it became very difficult to find even a single atheist in those days.

Today, the logic is very much improved due to tremendous progress of science and the minds of people are perfectly ripened to accept the existence of unimaginable source called as the absolute God. In the past, experimental science was very poor and every concept was developed through the exercise of theoretical logic (derived from certain perceived examples) from brain only. People thought that awareness (which is just a specific work form of inert energy only) is eternal God. They thought that sound is characteristic of space or vacuum, unable to recognize ***the inter-***

molecular collisions propagating sound in space. The uncertainty principle in the science applied opens the doors of unimaginable domain at the boundary of imaginable domain or creation. Even the fine equipment was unable to determine the specific values of velocity and position of an electron simultaneously, even though both unimaginable values exist specifically. *The incapability of the equipment indicates that both the specific values can be treated as unimaginable to equipment (equipment means also the observer working through that equipment).* Similarly, the unimaginable God is beyond the capability of even imagination of human being and hence existence of an unimaginable item can be accepted due to the incapability of even theoretical imagination of human beings.

Hence, the fourth preacher, this Datta Swami, comes forward to introduce the absolute God as unimaginable entity. The logic adopted by this Datta Swami is that space (very subtle form of invisible energy) is the first creation of God (*Ātmana ākāśah, Tat tejah...* Veda). The created product (space) can't exist in its cause (God) before its creation and hence the original absolute God existing before creation is not having space or spatial dimensions in Him. He is beyond the concept of space and hence is totally unimaginable. The unimaginable God mediated by human form exhibits unimaginable events called as miracles and hence such inference through associated perception is valid as authority as explained above. *The reason for the infinity of imaginable (in the core as well as in the boundary) universe is only the unimaginable God surrounding (sarvamaavrutya... Gita) the universe around its boundary, who can never be attained.* It is not the question of constant expansion of universe (space) as the human being is running to reach its boundary. It only means the already existing universe with a finite boundary only, but, the diameter of the universe is already so long as the human being can never reach or even imagine it. Anyway, in both cases (1. Constant expansion of space and 2. Very long and unreachable diameter of the finite universe) the boundary can't be reached.

Thus, infinity is not the inherent characteristic of the universe, which is relative only and is with reference to the unattainable and unimaginable God existing after the boundary of the universe. This unimaginable God is mediated by the first energetic form in order to donate (Datta) Himself to the future souls and Datta is called as the Father of Heaven by foreign religions. Such Datta is the permanent address of unimaginable God since this first energetic form, though created, remains forever. The energetic incarnations like Brahma, Vishnu and Shiva are the energetic forms with which Datta merged, which are relevant to souls in the energetic bodies in

the upper worlds. Same Datta merged with human forms on earth to become human incarnations, which are relevant to souls existing in human bodies on this earth. For us, the human beings, human incarnation alone is to be caught due to its relevance. The importance of contemporary human incarnation is stressed by successful devotees like Hanuman, Radha etc., on this earth.

The relationship between God and soul is clearly opened without any consolation to anybody since a scientist wants only truth and not any consolation. God is unimaginable entity and soul is imaginable awareness so that there is no possibility of even a trace of common similarity between both. However, when God is mediated in a human being, there is a total similarity between such medium of God and human being, which brings full closeness to humanity for approach. The medium of God in energetic incarnation is awareness and energy. The medium of God in human incarnation is awareness, energy and matter. You need not doubt that awareness is possible in human medium only due to materialized nervous system and feel that awareness is impossible in energetic incarnation. ***There can be a super-scientific system in energetic form to create awareness in the energetic form.*** The Veda says that the energetic form having a normal soul leaving materialized body after death is having awareness (due to a super-scientific technology of generation of awareness) even in the absence of materialized nervous system (*manomayah prāṇa śarīra netā...*). Hence, ***the awareness is generated in the human body as well as in the energetic body of a soul due to divine technology of God.*** The human beings on the earth miss the contemporary human incarnation due to repulsion between common media here and crave for energetic incarnations, which are not seen by normal efforts. When these human beings die, their souls enter energetic bodies to go to the upper worlds and miss energetic incarnations there also due to the same repulsion between common media. Hence, this is the greatest unfortune of the soul to miss the mediated God everywhere. The repulsion between common media is due to ego and jealousy which are to be eradicated before entering the spiritual path.

It is correct that phase of absolute reality and phase of relative reality exist as proposed by Shankara. He told that awareness or God or soul exists in absolute reality because 1) God should be represented as an imaginable item only and if God is said to be unimaginable, atheism may result and 2) To satisfy atheists surrounding Him in that time, this soul or awareness unwillingly called as God was forcibly placed in absolute reality to please atheists. Shankara also told that relative reality is unreal with reference to absolute reality, which is also truth (not simply to please Buddhists as

explained above). Hence, with reference to the absolute reality in which only absolute unimaginable God exists, everything (creation) other than Him is unreal to Him. ***Reality can do any change in the unreality only and this explains that God can do anything in the creation.*** One reality can't create another reality and also can't do any change in the other reality. Hence, creation is unreal with reference to unimaginable God so that process of creation, total control doing any change and dissolution of creation are becoming really meaningful. The soul being the imaginable awareness comes as a part of creation into the creation or unreal phase (with ref. to God). Soul is also a created item as per the Veda (***Annāt puruṣah***). Even inert energy, the cause material of soul is the first creation and comes into unreal phase only. The individual soul (Jiiva) can be easily proved to be unreal even with reference to the soul (cause) and the soul itself is in the unreal phase. For the unreal soul or unreal individual soul, the rest unreal creation must be real only. The creation is real to soul and unreal to God and can't be generalized as real or unreal in total purview (both angles), hence, rightly called as Mithyaa by Shankara, which means that it can be neither generalized as real nor can be generalized as unreal (***Sadasat vilakṣaṇā***). Ramanuja and Madhva have taken the angle of soul only (***because knowledge is meant for soul and not for God***) and declared the creation to be real. The unreal relative reality alone stands since absolute reality was not touched by both Ramanuja and Madhva. Shankara recognized absolute reality above the relative reality, but, instead of unimaginable God, soul is placed as God in the absolute reality in order to initially please atheists. This Datta Swami placed unimaginable God in the absolute reality and pushed down the soul or awareness in to relative reality. The awareness, called as soul or individual soul, is not really eternal, but, only relatively real because this awareness is just conversion of inert energy only. The soul was created by God and it is eternal with respect to this perishing body (***hanyamāne śarīre...*** Gita) since it leaves to the upper world in another energetic body after death of this body. The unimaginable God has awareness created by unimaginable power because awareness means only just a work or process of knowing and thinking, which can be done through unimaginable power also even without nervous system and inert energy. Since awareness is thrown down to the lower phase, you need not worry that how unimaginable God thinks in His absolute phase. The preachers have taken just the process of thinking only (which is the meaning of the word awareness) and called it as awareness (justified worldly terminology) leaving its background, which is unimaginable power of unimaginable God. Certainly, this awareness taken

as God is not the worldly awareness generated by conversion of inert energy because if this awareness (God) is taken as worldly awareness, it means that the cause of God is inert energy. There is no contradiction between the divine preachers in this angle of this topic.

The human incarnation is the human being component with which the energetic incarnation (Datta) merged. In such merge, the inert energetic form (energy) of Datta gets mixed with the inert energy of human body along with the merge of associated awareness of both energetic and human forms. This means that *inert energy of Datta is mixed with the inert energy of the human body and awareness of Datta is mixed with awareness of the human body*. This is merge of Datta in a selected human form to make it human incarnation. The result is that the unimaginable God is covered by the medium made of inert energy, inert materialized body and awareness pervading all over the materialized body. These three components of medium are basically homogenous since the inert energy itself exists in the two different forms, which are inert matter and non-inert awareness apart from its original form called as inert energy.

The presence of unimaginable God in the human incarnation like Shankara is proved by the miracle of swallowing the molten lead as well as by His unimaginable knowledge to convert atheists in to theists. The unimaginable God merged with the medium (soul and body) of Shankara to become one with the medium so that the medium (Shankara) swallowed unreal molten lead and passed through unreal bolted doors. If unimaginable God is not merging with the medium, the unreal medium (Shankara) can't swallow the unreal molten lead and can't pass through unreal bolted doors since unreal is real to unreal. This establishes the perfect monism of God with soul and body and before these two (who have become God) the rest unreal world is unreal. There is no difference between soul and body since soul is a specific form of energy and body is also another form (matter) of inert energy along with some inert energy. Hence, whatever relationship exists between God and soul, same should exist with God and body also. God merges with soul and body also in the same way as said by the Veda (*antarbahiśca...*). Once the unimaginable God enters the inner soul, He also enters the external body in the same way so that the whole person is God in and out. When you are worshipping the body of human incarnation with flowers etc., God is directly seen as worshiped. For the sake of such facility to devotees only, God merges with both soul and body of human form as said by the Veda (*Pratyagātmānamaikṣat...*). The body perishes when God withdraws from it. The soul merged with God gets new energetic body with which also God merges so that energetic incarnation of Krishna

also results after the death of body. The tender finger of Krishna is also unimaginable God, which does not bend or even shake a little by the huge weight of hill! When a demon lifts the same hill, the power of God (due to given boon) enters the demon and not the God and returns back to God as soon as miracle is over. In the case of human incarnation, (God and human being are merged to become one), the power of God stays with the human incarnation itself.

Ramanuja also took God as awareness, but separated it from the soul-awareness in power since God is whole and soul is part. The whole has the whole power whereas a tiny part has very negligible least power. The quantitative difference between fire and spark is maintained here since space is real from the angle of the soul (remember that Ramanuja maintained always only one phase, which is the relative reality of Shankara and treated it as absolute reality). When you have taken the awareness as God, you are always in the relative reality and absolute reality can never be referred and thus creation is never unreal. Since awareness is imaginable item and when you say God as the awareness, God is in the relative reality only as the unimaginable God mediated by awareness (Shankara) or by awareness and energetic body (Ramanuja and Madhva). The absolute reality can never appear as long as God is said to be an imaginable item and hence absolute reality should not exist since all the three have taken imaginable item (awareness) only as God. Shankara took this God to the absolute reality calling Him as soul or awareness only for the sake of atheists. By this, Shankara is indicating the absolute reality in which unimaginable God exists and as a result of its future identification, He knows that this awareness will be thrown in to relative reality in future. Hence, Shankara was sounding about the unimaginable God in the absolute reality before which alone this creation is unreal. Shankara means the unimaginable God in the absolute reality and to say such God as imaginable awareness is only due to force of the context of atheists. The unimaginable God present in the relative God (energetic incarnation) mediated by awareness should be isolated and He (unimaginable God) alone can exist in the absolute reality. Before such unimaginable God only, the creation can be unreal. If God is really awareness, such God is also in the relative reality only. The souls are drops (sparks) of the total awareness-ocean (fire). Even then, Ramanuja didn't give place to these soul-sparks to exist in God-fire as limbs. ***He only means that sparks came out of the fire (created by God) and not existing in the fire.*** He gave place to these soul-sparks in the cosmos only, which is treated as the gross body of God indicating that these sparks are actually drops of worldly awareness only. The souls can't be

isolated from God-means only that the souls can't be separated from the external gross cosmos-body of God. Here, the superimposition of soul on body is utilized so that one can say that soul is inseparable (*apṛthakkarāṇam*) from God (means gross body of God). If you take the human incarnation in the concept of Ramanuja, God and soul are inseparable due to perfect merge and yet God and soul are different (by separate existence) due to dualism. Anyway, the unimaginable God is always isolated from any imaginable item (energetic or materialized form) and perfect dualism exists. Even the energetic incarnation having only energy as medium is different from the materialized form even though it mixes with the energy of materialized body. For Madhva, God in energetic form and soul are separate and soul does not exist even in the energetic body of God, not to speak of its existence in unimaginable God. Madhva took only the first energetic form of God (Narayana) as God and cosmos is an outside item and not the body. Ramanuja also took Narayana in the same way, but, considered the cosmos also as another external gross body due to the Vedic reference (*Ṕṛthvī śarīram...*). Madhva took the word Shariram in the sense of root word to mean that which perishes (creation) existing outside God.

You can observe these three philosophies in the human incarnation. Treat God as unimaginable and His medium as the imaginable item. The monism of Shankara applies here because the unimaginable God is not visible (not even imaginable) and only the medium as single imaginable item exists and hence, monism is justified. Even if you take a homogeneous mixture of gold and copper, you can see both types of atoms existing separately through powerful microscope since both metals are imaginable items. In the incarnation, unimaginable God is inferred through the unimaginable power exhibited and not perceived or even imagined. Hence, only one item as the imaginable medium alone can be taken having imaginable and unimaginable powers as its properties. Shankara keeps the inferred unimaginable God aside and considers the single imaginable item, awareness, as the single God or soul. Ramanuja and Madhva recognize the existence of separately inferred unimaginable God apart from the medium and hence dualism exists between medium and unimaginable God. Ramanuja brings the concept of monism also since both are inseparable in incarnation. But, Madhva does not bring this concept to keep the dualism always undisturbed. As per Shankara, the human incarnation is God due to monism. As per Ramanuja the human incarnation is son of God due to monism and dualism. As per Madhva the human incarnation is messenger of God due to the only existing dualism. The above three results are to be

noted by the application of the philosophy of Datta Swami to human incarnation in view of the different angles of three divine preachers. The reason is that the word 'unimaginable God' was never uttered by the preachers. Though this word was not uttered, this philosophy of Datta Swami was already known to them, though not expressed. Hence, Datta Swami applies His philosophy to incarnation in the different angles of these preachers.

All these arguments are confined to the human incarnation only and not to the case of God and ordinary soul. The discussion of monism and dualism between current and wire is only in the case of electrified wire and not in the case of non-electrified ordinary wire, in which perfect dualism with lot of distance in between God and soul alone exists. *The discussion of electrified wire is extended to non-electrified wires by the followers for selfish undue benefit, even though Shankara also did the same to bring atheists in to spiritual path and not for any selfish ambition.* There is no discussion at all in the case of non-electrified wire existing on the road in city pressed by the feet of public and the electrical energy existing in the power house situated far from the city!

Fourth Adhyaaya is completed.

Adhyaaya 5

ANALYZING THE INCARNATION OF UNIMAGINABLE GOD

Unimaginable God and Imaginable Soul

January 14, 2017

O Learned and Devoted Servants of God,

IMPORTANT NOTE:- This Adhyaaya contain message given as speeches to some Sanskrit scholars and experts in philosophy, who visited Swami on hearing about Swami from Smt. Bhavani and Shri CBK Murthy. Readers should be very careful and patient to understand this Adhyaaya. Of course, highly intellectuals and scholars of philosophy can understand this Adhyaaya without much inconvenience.

30—03—1993 05.00 pm

Soul may be God as per Shankara. Soul may be part of God as per Ramanuja. Soul may be totally disconnected from God as per Madhva. But, the reality is that *soul is awareness whereas God is unimaginable beyond awareness and hence not awareness*. God is neither non-inert awareness, nor inert energy and nor inert matter. He is beyond all this imaginable creation made of matter, energy and awareness, in which both visible and invisible components exist. God is unimaginable and hence invariably invisible. But, you should not mistake God to be invisible component of imaginable creation. Light is visible component of imaginable domain (creation). X-ray is invisible component of imaginable domain. You should not mistake X-ray as God (due to common invisible nature) since God is unimaginable-invisible being beyond the imaginable domain whereas X-ray is imaginable-invisible existing in imaginable creation. In the ancient days, awareness was also invisible but, its existence was inferred always through experience. *Today, the awareness is expressed as waves of inert energy in equipment.*

Awareness was also taken as the component of imaginable domain only, but, was thought as God since preachers feared the possibility of atheism if God is said to be unimaginable. *There is every possibility to think that unimaginable may not exist.* Hence, some imaginable item has to be selected as God and the awareness, the most precious item of creation (Paraa Prakruti) is selected as God. If soul is awareness and God is also

awareness, it results that soul is God. This concept was forced on Shankara due to surrounding context of atheists. In such case, God and world exist in the same phase of unreal-imaginable domain and unreal world can't be unreal before unreal God. Thus, world should be real to God and both God and soul should be real to each other since soul is part of the world. Due to absence of unimaginable absolute reality, unreal can never result because imaginable creation is unreal with reference to unimaginable domain only and not with reference to the imaginable domain. Hence, God is beyond awareness and is unimaginable sticking always to unimaginable domain only, which is called as absolute reality in which God (creator) alone is real to Himself. All the relative reality or the creation or everything other than God is unreal to God. Since Shankara told that creation is unreal to God, He knows very well that God is unimaginable confined to the phase of absolute reality. To call unimaginable God as imaginable soul is not the real intention of Shankara, which came out from the tip of His tongue only to become friendly with atheists in converting them to theists. Of course, an unreal human soul becomes real unimaginable God as clear in the human incarnation and this concept can stand as the basis for Shankara to treat human being as God through false extension inevitable in that context. ***A specific human being becoming God (human incarnation) is allowed, but, extending this concept to every human being is a big twist given by Shankara based on the specific context of surrounding atheists.***

The soul is a part of creation or relative reality. God created inert energy (visible range-fire and invisible range-space) and inert matter (solid earth, liquid water and gaseous air), which are the five elements. From these five elements plants are generated, from plants food and from food awareness (*Prthivyā oshadhayah...* Veda). Hence, awareness is a modification of the five elements only, which is the inert energy transforming into a specific work in specific materialized nervous system. The awareness is affected by the three qualities resulting from the components of creation only. Rejected food and impure water after digestion (Muulaadhaara and Manipura wheels) form Tamas resulting in sleep and suffering. Rajas is the inert energy as space, air and fire that does all works (*Rajah karmani...* Gita) of the body allowing ***perfect health that keeps awareness active. Sattvam is the awareness, which is the most precious form of inert energy*** as a specific work of thinking to control all the progress of the body and soul resulting in knowledge and happiness. Soul or awareness is created item only and not the creator. Awareness, inert energy and inert matter are only the inter-convertible phases. When Ahalyaa became stone, her awareness is converted into inert energy present

in the stone. When the stone is converted into Ahalyaa, the inert energy is converted back in to awareness. When the souls like cows and cowherds were stolen by Prajaapati (agent of God Brahma), Krishna created the same souls again. If the soul is absolutely eternal reality, its duplicate creation is not possible. Since the soul is a created non-eternal relative item, its duplicate creation became possible for Krishna.

Awareness has two properties:

- 1) to know itself and
- 2) to know things other than itself.

The first property can't make the awareness to become God since both are the inherent and co-existent properties of awareness only. Self-awareness of the soul is not awareness of the God. Where is God controlling the Sun! and where is the soul (even on realizing that it is God) feeling agony when the Sun radiates more in summer! This is proved by experience. In the Gita, soul is said to be eternal (*ajo nityah...*) and such eternality is not absolute. It is only a relative concept indicating that the soul is relatively eternal with respect to the perishing body by the death. The Gita clearly says that soul is not destroyed while the body is destroyed (*Na hanyate hanyamāne...*). With reference to the perishing body only, soul is relatively eternal. Soul is not absolutely eternal like God. This means that the soul takes rebirth with new materialized body while the materialized body of the previous birth is destroyed. All this is the analysis of soul called as '*Śārīraka mīmāṃsā*', which is not the analysis of the God called as '*Brahma mīmāṃsā*'.

Mediated God

God is unimaginable and is beyond the imaginable creation. No imaginable item of creation is God as declared by the Veda (*neti neti...*) and supported by analysis. Such absolute God gets mediated by a part of the creation, which may be energetic form or human form in which existence of awareness is a must. ***God is always associated with awareness and is never mediated by mere inert energy or inert matter.*** The constant association of God with awareness in the process of mediation makes God to be called as awareness by the three preachers (like person associating with a basket of apples is addressed as 'O apples!'). Hence, ***light, fire, statues, photos etc., are not mediated God.*** They are only representative models of God. The unimaginable God appears in different forms on mediation, due to the multiplicity of the medium (many items of creation). The unimaginable God in all these media is only one. Since He is not directly received (being unimaginable), He has to be received through

different media only. Hence, *multiplicity is in the media but not in the God*. This multiplicity is clear by different forms and different corresponding names of media of creation resulting in several religions.

All Impossibilities are Possible to God

Unimaginable God means omnipotent, who is capable of doing any imaginable or unimaginable work. *All impossibilities are possible to Him*. He can convert anything into anything. But, He follows the principle of doing meaningful (proper) things only avoiding the meaningless (improper) things even though He is able to do all things. *Doing meaningful thing only is also a power since everybody is unable to do meaningful things only*. Omnipotence must have this power also and hence, He is not doing meaningless things. ‘Not doing meaningless things’ is a special ability and not at all the inability to do all things since He is capable of doing all things by omnipotence. This point of ability to do a meaningful thing and ability to avoid doing meaningless thing is the guiding light for us in the analysis to know what God is actually doing. If He has not done a meaningless thing, you should not label it as incapability to do all things, which should be labeled as the power of ability to avoid doing meaningless things. As long as this search-light is in your hand, no confusion comes in the spiritual knowledge since control of use of omnipotence for everything you like is achieved. Otherwise, you may say that God is smoking due to His omnipotence since you are a smoker! You must remember that God can avoid the negative health by smoking and that you are incapable of such power. Due to this reason, you should also avoid smoking on seeing Sai Baba smoking.

The word ‘Guna’ meaning quality stands for creation and the word ‘Dravya’ meaning possessor of quality or substratum stands for God. God is like the solidified substratum (Dravya) and the unreal creation is like an abstract quality (Guna). Lotus flower is Dravya and its red color is Guna. Creation (Guna) is the weakest item whereas creator (Dravya) is the strongest item. The word ‘Nirguna’ means substratum (Dravya) without quality (Guna), which indicates unimaginable God (Dravya) in absence of creation (Guna). In such state, God is not mediated due to absence of medium of creation and is expressed to Himself only. He is not any item of creation, but, can be mediated by any item of the creation provided awareness is available in that item to become medium. God will not mediate by inert medium and exhibit the awareness through His unimaginable power. If God does so, it is doing a meaningless thing (by not using the available facility) and hence God never does it unlike a demon

doing so to expose always his power. When awareness is available in certain items of creation, He will select such non-inert items only for mediation and this is the capability of doing meaningful management. Of course, *if situation demands in a special case, He will enter inert item also and exhibit awareness using His omnipotence through unimaginable power*. Such special case accidentally proves His practical omnipotence also.

For example, when a devoted innocent boy offers food to the statue of God thinking that statue is eating the food offered by his father, impressed by his pure innocent devotion, God enters the statue by which the statute becomes alive human being to eat the food. After all, any human being is only inert matter with inert energy (inert body) combined with awareness (soul) only. *Every normal situation need not become a special situation due to foolish management*. In the above special context, the statue became human being due to used omnipotence of God. To preach spiritual knowledge to humanity, God enters the alive human being using the already available awareness in the human being. This is normal situation. He does not change every normal situation into special situation, which means that God will enter into a statue every time to preach the spiritual knowledge! The receivers also excited with blocked minds run away if every time a statue is speaking spiritual knowledge! The blocked minds will not get the doubts also to be clarified from God!

Concept of Incarnation is Central to Spirituality

30—03—1993 08.00 pm:

Omnipotence (Sarva Shakti) and ability to do proper things (Auchitya Shakti) avoiding improper things are the two stages based on which only you should decide to understand what God did and what God didn't do. For example: take the concept of human incarnation. The human devotees on the earth were very much anxious to see and talk with God and hear spiritual knowledge directly from His mouth. Their desire is perfectly proper because *a messenger of God may twist the actual message of God due to unstable human mind*. The omnipotent God naturally has the power to come to this earth in human form. Both the stages are satisfied and hence, God came in human form for the sake of such devotees only. If you don't like such fortune, leave the human incarnation and go on worshipping statues or meditating on abstract forms like all pervading energy etc. The human incarnation also will not approach you since it didn't come for your sake. The only request to you is that you should not put your dirty finger between omnipotent God and such proper devotees saying that God will

never come in human form. Then, why did Swami Dayananda in India and Prophet Mohammad in foreign country object the concept of human incarnation? More exciting point that you should know first is that both by themselves are human incarnations! The reasons for their repulsion to this concept are:

1) Swami Dayananda objected this concept on finding false human incarnations (some human beings claim so) exploiting devotees and

2) Prophet Mohammad objected this concept on finding cruel ignorant devotees crucifying Jesus, the real human incarnation. This concept went wrong from both sides (side of incarnation and side of devotees) and with respect to such sinful contexts only, God in human form Himself eradicated this concept.

You must remember every time that the difference between concepts spoken by God Himself through various human forms is not foolish self-contradiction, but, due to the different contexts arising in different times in this human world. If you forget this point, you will create contradictions between human incarnations of various times belonging to different religions resulting in chaos of splits and fights in the humanity. ***Always proceed in the line of correlation, which alone is divine and never proceed in the line of differences, which is the line of Satan.***

The strongest God (Dravya) is not even the entire weakest creation (Guna). In such case, you should always think that no item of the creation is God. The word 'Nirguna' means God alone in the absence of creation, which is the unimaginable state (for souls) and in such state God is unimaginable. Even after the creation, God remains unimaginable and such state is proper (Auchitya) indicating the dignity of the highest status of God and also another reason is that if God is imaginable and visible to human beings, a repulsion is set due to constant touch. At the same time, devotees were very much depressed for not seeing and not talking with God. It is not proper on the side of God (infinite ocean of love) to keep the devotees in such state of agony and hence God appeared in human form so that the desire of such real devotees is fulfilled. God became the part of creation (human being) for this purpose. By this, don't say that strongest Dravya (God) became a small part (human being) of weakest creation or Guna. Here, God is said to be Saguna (Dravya or God associated with part of Guna or human being). God entered a selected devotee and merged with that devotee to appear as human being before the ardent devotees. ***God being unimaginable can never be found in the human incarnation even if you examine it with the most powerful microscope!*** You will find the human incarnation as human being only just like any other human being.

The presence of God in the human incarnation is only inferred through its unimaginable spiritual knowledge and unimaginable events (miracles). X (God) didn't become Y (human being) (*Avyaktaṃ vyaktimāpannam—Gita*). X merged with Y to appear as Y (*Mānuṣīm tanumāśritam—Gita*). You need not doubt that devotees were cheated since they are worshiping only Y directly and not directly X in anyway. The merge of X with Y is so homogenous that X and Y are one and the same (monism) even though unimaginable-invisible X and imaginable-visible Y are separate entities. When a little copper is mixed with gold for malleability and ductility, only gold appears and copper is invisible to the naked eye. You can see copper only through microscope. Similarly, through sharp analysis only you can infer God in the human incarnation by its unimaginable knowledge and events. Of course, the unimaginable God enters the human being through energetic form (called as Datta) and the energetic form merges with the energy present in human body (inert energy and awareness of Datta merge with inert energy and awareness present in human body) and thus imaginable Datta also becomes invisible like the unimaginable God. Hence, you can treat Y as X without any trace of doubt like treating the electrified wire as electricity directly since the property of shocking of electricity (X) appears every where throughout the metallic wire (Y). Philosophers think that devotees worshiping imaginable-visible Y as unimaginable-invisible X are ignorant fools. The fact is that such philosophers are the real ignorant fools since they are ignorant of

- i) the omnipotence of X,
- ii) such proper desire of devotees and
- iii) even the impossible imagination (not to speak of the worship or even meditation) of the unimaginable-invisible X.

These scholars with over intelligence speak that they are meditating upon the awareness, which is God. Even the awareness is an item of creation and God is mediated by such awareness similar to God mediated by human form. In fact, *God mediated by awareness is not true (your assumption only)* whereas God mediated by human form like Krishna is true. Since awareness does not exist independently like inert matter or inert energy, God mediated by awareness means God mediated by human being having awareness. You are drinking coffee means that you are drinking coffee existing in a cup!

God is beyond creation and also associated with creation

Hence, God is both Nirguna (beyond creation) and Saguna (associated with creation). Saguna means God, who can be treated as becoming Guna

by merging with a part of creation (human devotee also called as Guna since part of Guna is also Guna) for the sake of human devotees in this creation. When you call God as creation, it only means that God became a part of creation (human being) by merging with it. Human being (Pindaanda) is a mini creation whereas world is macro creation (Brahmaanda). All the nine components (Navaavaranas) are common in both (eight components of Aparā + one component called as Para Prakruti). This justifies human being to be called as the total creation in mini scale. In this way, you can understand the meaning of the Vedic statement “All this creation is God (*Sarvam khalvidam...*)”. Here the creation should be taken as the human being (part of creation) with which God merged and not the whole creation with which God never merges. You should not take it as the whole creation in quantitative sense since the same Veda says that no item of creation is God (*neti neti...*). Even in the case of such human incarnation, God merged with the human being all over the soul and body, which does not mean real conversion of God into human being. You can say that God is this human being even though really God didn't become human being! If God becomes really the human being, God should get all the defects of human being like birth, death etc.! This is the correlation of two contradicting concepts ‘becoming’ and ‘not becoming’ like forcing light and darkness to co-exist in the same place due to the omnipotence of God in doing a proper thing. The concept of doing proper thing, though impossible, leads omnipotence in the right direction.

Spiritual Effort Meaningful only When Soul is Different From God

Soul is not God but, soul can become God if God showers His grace on any soul. Even Shankara, who preached monism between God and soul (of course, due to the force of the context of His time) said that a specific soul becomes God only by the grace of God (*Īśvarānugrahādeva...*). This concept is proper, indicating status of kind God. Otherwise, if soul is already God and became God by knowing the truth, the status of God is lowered, which is improper because in such way God is neither donor nor soul is the acceptor. If every soul is God, how Arjuna (God) got doubts? If Narasimha (God) killed demon (God), does it mean God committed suicide by killing Himself? ***By self-realization, the soul knows that it is awareness and not the inert body.*** This is not the soul becoming God. The dog came to know that it is dog and not a fox, which does not mean that the dog came to know that it is lion. Self-realization is not realization of God. Of course, we agree that self-realization gives salvation and salvation doesn't mean becoming God. Salvation (moksha) means only liberation and not

attainment. Liberation here means liberation from worldly bonds since these bonds are connected to body and not to the soul (self). Such self-attachment has no power of attraction and hence the liberation from worldly bonds is temporary. Only attachment with God's divine personality has very powerful attraction by which only the worldly bonds are thrown away (Avadhuta, which doesn't mean becoming naked) forever. Attachment with God gives you bliss (+) and attachment with the self gives you peace (0) and attachment with worldly bonds gives you tension (-).

When God makes a devotee to become Himself, it is proper to the status of full sacrifice of full generosity of God. Hence, monism in human incarnation is very much proper to the highest generosity of God. Dualism is proper for God and ordinary soul. *If every soul becomes God, it is improper since the devotional effort of a specific devotee becomes waste.* Both monism and dualism are proper in their own contexts. Monism of God with realized soul of Shankara is nothing but, human incarnation. Dualism between God and ordinary soul is nothing but the unreal and temporary dualism between God and ordinary soul before realization. Shankara spoke the true concepts slightly twisted to encourage atheists to accept theism.

There is higher step than even monism in which God becomes the servant of top most devotee. Hence, one should not aspire for monism unless it is blessed by God to do a purpose in spiritual world.

When Shankara told (*Īśvarānugrahādeva...*) that monism is only by the grace of God, it only means that human incarnation is possible whenever God wishes for that for the sake of welfare of the world. A human incarnation need not feel itself as highest because a higher stage than this exists, in which God is the servant and devotee is the master. The human incarnation, Rama, is defeated in the hands of devotee, Hanuman in the war started due to the case of king Yayaati.

Creation is unreal with respect to God

The items of this creation are created just for play by God and hence it is proper to say that these are unreal to Him. If the world is also true like God, what is the necessity of salvation from truth (world)? *Salvation is always desired from unreal to attain real (Asatoma... Veda).* Hence, it is proper to say that creation is unreal and God is real. But, this concept of unreal world-real God is limited to God only. The human being is a part of this unreal world and hence it is also unreal. Unreal must be real to unreal. Hence, unreal world is real to the unreal human being (soul). This is also proper for a petty human being.

If you say that God created real (product) from real (cause), it is not very great to suit to the highest status of God. ***If you say that this real world (to you) is created from unreal (to you), it indicates the highest status of God by causing surprise as in the case of unrevealed magic.*** Creation of real from unreal (Asatkaaryaavaada) is stated by the Veda (*Asadvā... tato vai sat...*). You shouldn't say that Asat (unreal) means hidden Sat (real). It means that I have brought out an article hidden and exposed to you saying that I have created it! This is petty magic and not great miracle. ***Miracle suits to the highest state of God and not magic.*** If God brought out a really non-existing article (Asat) to expose it as the existing article (Sat), it is a real miracle suitable to the highest status of God unlike magic.

Some scholars plead for exposure of real (Sat) from real (Sat) and this is creation of real (world) from real (God) termed as Satkaaryaavaada. This is also correct because the source of the unimaginable power (maaya) to create real from unreal is the real God. Here, the real world (to you) is the product and the root cause is the real God and not the intermediate maaya that creates real from unreal.

In this case, you must note one point, which is that real God means absolute reality and real world means relative reality. The reality of cause and effect in this case is not in one and the same phase and this case is also stated in the Veda (*sadeva somya...*). Creation of real from real (both reals must be equal) is not great to suit to the status of God. Scholars prefer this Satkaaryaavaada than the above Asatkaaryaavaada because the worldly logic doesn't agree the creation of real from unreal since even in the magic the hidden real is shown as creation of real from unreal and this hidden real is impressed on your mind as unreal! But, My friends are forgetting the main point that the worldly logic does not apply to the unimaginable power (miracle) of God. Therefore, creation of world is an inexplicable miracle (maaya) and not explicable magic (Indrajaalam). Of course, you can take unrevealed magic (appearing as miracle) as a simile to miracle. If you take God (absolute real) as the root cause and say that the real (relatively real) world is produced from God, Satkaaryaavaada becomes correct provided you know the difference between absolute reality of God and relative reality of the world. At the same time, Asatkaaryaavaada is also correct because the direct cause is unreal (relatively also unreal) from which the real (relatively real) world was produced. Hence, the Veda mentioned both options, which don't contradict each other if you note above mentioned differences.

The items of the world are unreal with reference to real God. When the real God merges with an unreal item (human being) of unreal creation, such unreal item also becomes real. A charcoal piece merged with fire becomes fire to burn your hand, even though charcoal itself can't burn anything. ***Real is very powerful and unreal is very weak.*** The body of an ordinary human being can't withstand the swallowed molten lead and also can't pass through the bolted doors. The reason is that the unreal lead and unreal door are real to the unreal body. But, when the unreal human body is merged with real God, it becomes real to withstand unreal molten lead, to pass through unreal bolted doors and even to lift the huge unreal Govardhana hill! This clearly means that the ***devotees worshipping the human incarnation are directly worshipping the unimaginable God without any technological trick!*** This shows the omnipotence of God to make any impossible to become possible, if it is proper to do so!

Knowledge is the root cause that generates the devotion by which the practice results that leads to the fruit. The knowledge of various places of attraction in Mumbai city generates lot of force of anxiety to reach and see Mumbai and such force on intensification results in the action of journey to Mumbai by which the fruit of seeing Mumbai is achieved. Similarly, the knowledge of God (goal) generates anxiety to reach God and get His grace and such interest on concentration results in practical sacrifice and service to God by which the grace of God is achieved.

- 1) First, you must know (Jnana Yoga) that you are not the very Mumbai city (God) and that you are a human being only different from Mumbai city (God). If you are already the Mumbai city (God), you need not develop anxiety and interest (Devotion or Bhakti Yoga) that results in practical effort (Karma Yoga) to reach the city (God). All this is knowledge of yourself.
- 2) Then, you must know about the details of God that God is unimaginable, but, mediated in human form for the sake of humanity and human incarnation alone is relevant to humanity. All this is the knowledge of God or goal.
- 3) Then, you must know that the real path to please God in human form is not only mere knowledge and not only mere theoretical devotion. The real path to please God is knowledge based-theoretical devotion based-practical devotion, which is sacrifice and service to God.

The knowledge of these three steps is called as knowledge of triad (Triputi Jnana). After having perfectness in the knowledge of these three steps only, practical devotion must be implemented, which leads you to the

correct goal and achieve correct fruit. If such knowledge is incomplete or erroneous, you will travel in wrong path to reach wrong goal and get wrong fruit. Knowledge decides direction and right direction given by right knowledge alone gives you right goal. Your theoretical and practical devotions may be perfect and terrible, which are of no use if the direction given by knowledge is wrong. Even if devotion is weak, if the direction is correct given by right knowledge, you will certainly reach the right goal even slowly. If the goal is Delhi, even a fast runner running in the opposite direction reaches Chennai only and not Delhi. Even a normal walker in right direction reaches Delhi, may be after long time!

Any effort becomes effective if your energy is preserved without wasting it in unnecessary things. ***Preservation of energy is fundamental of Yoga.*** Even if your effort is perfect, you shouldn't have ego that perfect effort must give the perfect fruit. Your effort must be perfect and at the same time you must not have this ego, in the place of which you should have firm faith on God that if the grace of God is absent, no effort can succeed to get the fruit. The fruit is given by God and not by the effort. However, your effort must be perfect. Otherwise, God will not give fruit to a lazy person without effort. If effort alone can give the fruit, all the efforts must have succeeded. We are observing that sometimes even perfect effort is failing. Very important point is that if your effort is without aspiration for any fruit in return and is only confined to practical sacrifice and service based on real love to God (as in the case of your issues), such effort gets not a petty fruit, but, gets God Himself as the fruit, who is the giver of all fruits! The first stage is to worship God for getting fruits and this is the introduction of attraction to divine personality of God as seen in the prior part of the Veda (Samhita, Brahmana and Aaranyaka). The second stage is to worship God without aspiration for any fruit due to real love as seen in the latter part of the Veda (Upanishat). All the Veda finally aims at the development of only real love to God and hence the Upanishat is the ultimate part of the Veda.

You can't understand God through worldly logic, which is dealing with the rules of imaginable items of imaginable world. The unimaginable God can't be understood by such worldly logic of items of creation following the will of God Himself. However, the worldly logic helps you in understanding all the worldly items and in rejecting any worldly item to be God. What is not God is understood by logic so that you know that the remaining item (after rejecting all the items of the world) is the unimaginable God. Knowledge of God means the knowledge of all the remaining other than God, which is not God and by this, you get the true

knowledge of God that God is unknown so far and unknowable forever. The name and form of any item of the world is unreal, but, the name and form of any medium of God is real since real God is merged with that medium. The body of Shankara having specific name and form became real since real unimaginable God merged with it and hence unreal body became real and could pass through unreal bolted doors (unreal world). ***When a soul quits the human body, the form and name of that human body come to the energetic body also into which the soul enters.*** However, when the soul leaves the energetic body and enters a new human body here, the energetic body disappears and hence the name and form end there. But, in the case of human incarnation leaving the human body to become eternal energetic incarnation maintains the transferred name and form of the human body forever through the eternal energetic incarnation and thus name and form of human incarnation also become real and eternal in the case of human incarnation. You should not generalize that every name and form is real or unreal. Similarly, soul in human incarnation is God and every ordinary soul in the world is not God. Hence, you should not also generalize that every soul is God or that every soul is not God.

God is omnipotent, yet, does proper (uchita) things only. This is important concept to understand the personality and behavior of God.

Fifth Adhyaaya is completed.

Adhyaaya 6

SPIRITUAL PATH REVEALED**Symbolism Behind God's Forms**

January 18, 2017

O Learned and Devoted Servants of God,**31—03—1993, 04.00 AM**

God Brahma is in the uppermost world called as Satya loka or Brahma Loka sitting above 1000 petal lotus flower. Brahma is said to be the creator existing before creation. This means that Brahma represents the unimaginable God existing before creation as creator. Such God is the unimaginable God present above the intelligence (lotus flower), which conducts logical analysis in thousand (many) ways (petals). This means that you have to first recognize the unimaginable God, who created the entire world, by many ways of analysis in rejecting every item of creation not to be God. *The first energetic incarnation of unimaginable God is Brahma Datta, who continues forever even if the creation is over.*

After this, you have to recognize the mediated God in energetic form called as Vishnu Datta or Narayana existing on thousand headed serpent. You have to decide the mediated God (energetic incarnation) also as the same unimaginable God merged with energetic form. The thousand heads again represent thousand (many) ways of analysis to discuss the identity of unimaginable God with the energetic incarnation in the same way. You have to also discuss in many ways to believe that the human incarnation (like Krishna) is also the same merged unimaginable God with a selected devoted human being (Vaasudeva) as in the case of energetic incarnation.

At last, you have to come to a single perfect decision that the energetic incarnation as well as the human incarnation are the unimaginable God only. Such solidified single decision indicates the single headed serpent present in the neck of God Shiva Datta. God Shiva honored this single headed serpent by making it as His garland near heart. He is sitting on the white hill, which indicates the firm stony decision of knowledge (White sattvam).

Goddess Saraswati is on the tongue of God Brahma indicating the word. Goddess Lakshmi is in the heart of God Vishnu indicating the mind. Goddess Gowri is in left half of the entire body of God Shiva indicating the

work done by the body. Word, heart (mind) and body (work) indicate the three instruments of knowledge, devotion and service. Saraswati is the preaching of knowledge. Lakshmi is indicating real devotion, which is sacrifice of wealth. Gowri or Kaali is the power of Tamas or inert energy indicating its form called as work or service. If the devotee worships God through these three instruments (trikaranams), God will protect the devotee like a husband protecting his wife. White color indicates the quality of Sattvam, which is the obedience (Vinaya), the fruit of knowledge. ***The white swan, the white eagle (Garuda) and the white bull (Nandi) as three vehicles of three forms of God indicate the contact of Sattvam with God.*** The swan separates milk (good) and water (bad). The eagle kills serpents indicating killing the bad sinful thoughts. The bull eats only vegetarian food, which is grass only indicating that ***finally the devotee should accept only the path of non-violence.*** The milk-sea and white hill of God indicate the quality of Sattvam. The white milk-sea (Vishnu) is with several waves (thousand headed serpent) indicating the wavering quality of Sattvam to become single, strong and solidified decision (single headed serpent), the white silver hill. The thousand heads of serpent in the liquid sea indicate the wavering stage. The single headed snake on the solid hill indicates firm decision. In the time of analysis in many ways, the many headed serpent (intelligence) bears God (Vishnu) on it. When it becomes single headed (single firm decision), God (Shiva) bears it (devotee) as garland near His heart.

The Internal Meaning Guides the Spiritual Journey

31—03—1993 08.00 Am

In the night, when you are in deep sleep, you can't worship God and at the same time there is no contact with the world also. In this rest time, the nervous energy is conserved and nervous system also takes rest to become fresh and efficient. There is a water tank with several small taps here and there along with a main tap in front. All the taps are closed and tank is filled with water. This is the deep sleep. When you awake in the morning, you open the main tap only (worship of God) while closing all other small taps (while controlling the other worldly channels of expenditure of energy), the stream through the main tap is thick and powerful (worship of God is concentrated). After the morning, during the further time of day, the other taps are also opened (spending mind in the worldly affairs), the main tap is closed by you (worship is completely stopped) or very thin stream of water comes through the main tap (worship is continued without concentration).

If you have the worldly responsibilities to be fulfilled, your activity should be 1) To spend energy for responsibilities, 2) You must take the stipulated rest and 3) Worship God. Worship should not be confined to mere theoretical devotion like recitation of prayers, singing songs etc., but, should be mainly to arrive at right conclusions through spiritual knowledge and to do practical devotion like sacrifice and service with pure theoretical devotion in heart. If people extend the name ‘responsibility’ to unnecessary activities for unnecessary souls also and waste the entire time and energy, such people have cheated themselves only!

All the disciples are not in the same level. Raining knowledge in uniform level to all disciples existing in different levels is the way of a scholar, who cares for the truth only and not level of receiving capacity for the uplift of the disciples before him. The preacher is very practical and decides the technique of uplift of disciples from the present lower step to the immediate upper step, in which the knowledge of further upper steps may be hidden or twisted, if necessary. If you have full faith in Me I can take you to the final step preaching you whatever is required at each step. You simply follow what I say without even a trace of doubt. Even a trace of doubt seen as a small spot of leprosy (doubt) on the foot of beautiful and totally decorated bride makes Me, the bridegroom, to reject you at once cancelling your selection. This simile is stated by scholars as “*Sarvāṅga sundarī kanyā, śvitreṇāpi praduṣyate*” your faith in Me alone makes Me even to become your vehicle in the spiritual journey, if necessary.

If any merit is expressed by you, people praise you. Pass on the credit to God. If any defect is expressed by you, people scold you. Own the defect. You are doing reverse of this in the practice. Make a revolving fan as your preacher. It is saying that itself is the zero, zero... by continuously drawing circles in space and passing on the credit to current for your praise for giving comfortable air. Even a single rotation of fan is due to current only. When there is a harsh sound, the fan should own it because of its defective bearings inside and should not pass on the defect to the current.

I start testing you at every step in the spiritual journey (Nivrutti). When Shankara wanted to leave the house for propagation of spiritual knowledge, His mother obstructed Him. Similarly, when Parvati started her penance, her mother obstructed her and hence she was called as ‘Umā’ (U= O Parvati! Mā = don’t go for penance). She did penance for Shiva and she was called as ‘Aparna’ in the climax since she stopped even eating the dropped leaves (A=not even, Parna=dropped leaves). You shouldn’t leave food and sleep by force, which are of no use. They should be dropped spontaneously without any effort. When you are immersed in God, if you

forget taking food, it is real fasting (Upavaasa). Due to the same reason, if you are not sleeping, it is real awakening in night (Jaagaranam). Why should God be pleased with you if you leave food and sleep forcibly? God is pleased only by your practical sacrifice and service, the source of which should be pure theoretical devotion in climax making you forget food and sleep! I will be happy if you serve Me and sacrifice to Me. Why should I be happy if you are fasting and not sleeping by force for Me like in hunger strike? How I am benefited by such foolish activities, which are in no way connected to Me or to My happiness? Upavaasa means foregoing meals spontaneously without any effort due to absorption in nearness to God (*Upa* = near God, *Vaasa* = staying or absorbed by mind) due to which food and sleep are forgotten in a natural way without any effort!

Parvati means born to inert hill indicating that the soul or awareness is born from inert five elements (matter and energy). Every soul is a female and also wife of God as said in the Veda (*Striyah satīḥ pūṃsah...*). The reason is that the soul along with body is only Prakruti (soul is para and body is apara). The entire creation along with all human beings is maintained by God only. Husband (Bhartaa) means maintainer. Wife (Bhaaryaa) means maintained. God alone is called as Purusha. If you call soul as Purusha and body as Prakruti, God is Purushottama. Meera treated God alone as Purusha (male) and all the human beings as prakruti (female). When Meera asked her preacher, Tulasidas, for some place to sleep in the night in his asylum (aashrama), the preacher told that the asylum is only for males (purushas). Meera asked him “is there purusha (male) in human beings also?” Just imagine her level in the spiritual uplift! Parvati became half of body of Shiva through penance, which indicates that God and soul become equal since soul is called as God in human incarnation. Parvati became Kaali and Kaali indicates climax of black Tamas or very strong determination in devotion to God, by which Kaali (master) dances on Shiva (servant) under her feet, which indicates a higher stage of strongest practical devotion. Parvati is also called as Gowri or white sattvam indicating knowledge and theoretical devotion. Parvati means issue of inert hill. Gowri means white Sattvam of knowledge and theoretical devotion. Kaali means black tamas, which is the highest strength of firm decision resulting in practical devotion. These three names one after other indicate how a soul (awareness) born as just a modification of inert energy and inert matter to become body and soul (Parvati) climbed to the higher state of equality in human incarnation (Gowri) and then to the highest state by making God as its servant (Kaali)! Even Satyabhaama hitting the Lord with her foot indicates this highest stage. Lord applied the

foot-dust of Gopikas on His forehead and this also shows this highest state only.

You will be benefited in your spiritual effort if you take the internal meanings. If you take only external representations, the fruit is only some entertainment with names and forms.

From Aadi Shankara to Shri Datta Swami

31—03—1993 10.00 am

A devotee is willing much to talk with God Shiva in Shiva Loka. Shankara told him that if he walks just ten yards, he can reach Shiva Loka. The devotee walked ten yards very easily and could neither reach Shiva Loka nor could talk with Shiva. Then, he sat down, discouraged. Then Ramanuja came and told him that Vishnu (Shiva Loka) is one mile far. The discouraged devotee somehow walked one mile and found nothing there. Then Madhva came and told the devotee that he has to walk ten miles for that. The devotee got further discouraged and could walk ten miles with all difficulty and could reach the Kashi city only to find the Shiva Linga there with which he can't talk. Finally, Datta Swami met him and told that Shiva Loka is in the upper direction at infinite distance up to which this human body can't even fly! Datta Swami also told him that the first guide (Shankara) met him was actually God Shiva in human form, who came to his house and talked with him! He also told that one can reach Shiva Loka by the will of Shiva only and Shiva Linga is only representative model of Shiva in which Shiva is not actually present. He further told that his house became Shiva Loka since the first guide Shankara (Shiva) stayed for some time in it. Any place where Shiva stays is the real Shiva Loka!

The above story indicates the philosophies about God. Shankara told that the soul itself is God and soul has to just know that it is God. ***This encouraged every soul to jump into the spiritual field.*** The atheists were converted into theists since everybody is interested in getting one crore free lottery just for one rupee ticket (even today you can find some of these people dreaming lottery! O ambition! Hats off to you!! Everybody was told that every ticket gets the lottery! Then, Ramanuja came and told that every soul is just a tiny spark of big God-fire, which now became cold particle of charcoal. The particle can become hot glittering spark (with ten rupees as lottery prize and not one crore!) through devotion to that big fire-God. He told that even after becoming spark, there will be qualitative monism only along with quantitative dualism. The souls jumping into spiritual field believing that each will become God just by knowing (knowledge) that truth as provoked by Shankara were fully disappointed, but, many were

consoled that at least they are parts of God and at least such whole-part status (at least ten rupees lottery if not one crore) can be attained by devotees in future. They were turned in to devotees in course of time. Then Madhva came and told them that they are always cold and black tiny charcoal particles only and can never become the fire (God) even though the burning material of fire is also the same charcoal (awareness). At the maximum, the charcoal particles can become hot by the grace (nearness) of the God-fire. The God and soul are made of same awareness (charcoal), which is just the process of thinking only. The external soul (which is never a part of God) can attain some small power (heat) by the grace of God through practical sacrifice and service. The consolation given to them was the common charcoal material (awareness) in spark (soul) and fire (God). Having come to such a long distance, the souls can't go back and were satisfied at least with the possibility of such temporary benefit of tiny power. Then, this Datta Swami comes now and is telling them ***“there is no common point at all between God and soul because God is unimaginable creator and soul is part of imaginable creation. God in human form is very much relevant to all of you. God can enter you also to make you God provided you attain the knowledge of the actual reality, recognize human incarnation, develop theoretical and practical devotion towards it like Hanuman. You can become human incarnation only if you don't aspire for it, which is given by God for some valuable work here. Even while remaining as devotee only, you can still attain even higher position in which God becomes your servant”***. Datta Swami opened the total reality since the people in these times are mentally developed much in scientific reasoning. What Datta Swami said now was also known to all the past human incarnations, which revealed the truth partially as per the ability of receiving power of devotees in their corresponding times. The credit to reveal the highest truth goes to the world of devotees and not to Datta Swami because some may think that this highest truth was not revealed by previous incarnations due to their ignorance!!

Ignorant ladies think that female Kali won dancing on Male Lord Shiva and may say that at last the male domination is smashed! Communist devotees may think that God Rama was defeated in the hands of slave-devotee, Hanuman, and this is at last the release of permanent slavery to God!! The background truth to be understood in these cases is that in these cases ***God became the servant of the topmost devotees and showed the value of the climax of devotion***. This brings the facility to devotees to worship such a topmost devotee like Shakti, Hanuman etc., who can make God respond to the devotees quickly due to sympathy of the topmost

devotees towards the praying devotees based on the principle of common race (as devoted souls). Based on this, the worship of Shakti became more prominent than the worship of God especially for the devotees craving for the worldly benefits! Soul is imaginable power whereas Maaya is the unimaginable power inseparable from God (*Māyinaṃ tu... Gita*). The human incarnation is the soul turned to God whereas the topmost devotee controls God! The disadvantages in the human incarnation are that the soul may be affected by ego due to praise from devotees and also can't enjoy the bliss in the worship of God due to monism. The advantages of top most devotee are that there is no possibility of ego and also the devotee can enjoy divine bliss in the worship of God due to dualism. It is better to be ant to bite the sugar than to be sugar bitten by ants as Paramahansa told! I am called as "Shri Guru". Shri is Maya i.e., inseparable from Me performing miracles indicating unimaginable God (Bhagavaan) representing My left best half. The right half is Guru, preaching the spiritual knowledge to humanity for right direction.

01—04—1993 02.00 am

In the case of worldly items, you can say that the possessor of power (sun) and the power (sun light) are separate items because both are imaginable. ***I and My power are one and the same since both of us are unimaginable.*** When you worship My topmost devotee in whose heart I exist, your worship becomes my worship only. Some devotees worship Me in the form of this entire world (Vishwarupa). Since this word is real for them, they consider Me also as real and they have no knowledge of My absolute reality and the relative reality of My creation. ***This world can be taken as representative model for Me in the worship.*** This world is without beginning and end and is infinite for you, though imaginable since you can't imagine the point of beginning and point of end of this world. Keeping these two points as unimaginable, you can be reminded about My unimaginable nature. You can worship this world as a representative model of Myself since this world is My creation only and is dear to Me like an epic to the poet. Those, who treat this world in negative way, hurt Me like the poet is hurt if you scold the epic composed by him.

If anyone says that he knows Me, he does not know anything about Me. If someone says that he came to know Me as unknowable to anyone, such person can be treated as knower since he knows at least one point about My unknowable nature. If you say that you have known Me, it is your ego only. If you say that I am unknowable to anyone, it reflects your obedience, which is the fruit of true spiritual knowledge. The only one

aspect that you can know about Me is My existence. It means that you came to know that the unknowable God exists through the observation of unknowable events called as miracles in this world and also from the unknowable end of the boundary of this world (since unknowable God is around the boundary). You may throw away these miracles as magic. Does it mean that whatever exists is known to you or whatever known to you alone exists? The beginning and end of the universe exist, which you can never know. You have to accept the existence of unknowable. ***You know that the velocity and position of an electron simultaneously exist with specific values, but, you can never know both simultaneously due to crudeness of your equipment.*** Similarly, due to limitations of the capacity of your brain, you are unable to know the unimaginable nature of the God even though He exists. God is imaginable to Himself and is unimaginable to your crude brain only. God, being beyond the space, can never be imagined since your brain can imagine anything having at least the least spatial dimensions. ***This unimaginable nature continues forever so that ego is always suppressed in you, which helps your spiritual effort.*** Hence, this is not sadism, but, this is only to help you in your spiritual progress. Similarly, you can't attain Me by the efforts, which only bring deservingness in you. I will be attained by you whenever I like and My attainment is not a fruit that must be attained by an effort. Hence, you should go on worshiping Me through real love, sacrifice and service without aspiring any fruit in return. Only such devotee will attain Me whenever there is a need in this world for human incarnation.

Some beg Me to give devotion to them. This is most horrible! Do you request your issue to give you love on that issue? If you are asking so, it means that you don't have real love on Me in spite of your efforts to achieve it! That clearly shows that you are not having real love from your side and hence you ask Me for that! When you don't ask so your issues, why do you ask Me for that? This proves that you are getting real love on your issues only and not on Me in spite of your hectic efforts! (Hence you are asking Me for it!) In fact, I oppose your real love on Me, which should grow more and more against My opposition. How can I encourage it, which should be spontaneous from your side? The reality of your love is tested by the fire called practice in sacrifice and service. I love all your theoretical love in your heart, provided it is proved as real in practice. If it fails in practice, all that theoretical love is only unreal like that of a prostitute aspiring for practical fruit (money) for her theoretically exposed unreal sweet love! Even if it is proved by practice, it is still unreal if you aspire any fruit in return from Me like exchange business between practical love

and practical fruit! Some clever spiritual merchants, doubting My existence or doubting My ethics in business (even if I exist), propose their payment of practical devotion to Me after receiving practical fruit from Me! They follow the general norm in shops to pay the cost only after receiving the item from shop-keeper!

The surrounding atmosphere is always important. You should be neither alone (your mind jumps here and there when you are alone) nor should be with many people. *Association with limited number of devotees is always the best.* Those few associates will help you because large number of associates is always dangerous due to possibility of more variation in increased number. You must always select few diamonds in your association instead of a huge heap of gravel stones. Both loneliness and large crowd are dangerous extremities. Association with little number of real devotees is the best for your spiritual progress. Both draught and flood are dangerous.

Your constant association with worldly atmosphere changes you a lot. How can you be sweet when you are soaked in salt solution? Hence, you must be careful about the quality of your association and quantity of time for you to exist in it. If you ask, I will give that much only and I am not responsible for its good or bad developments. You know neither the required quality nor the required quantity of anything you are asking. You don't know what is good and what is bad for you. If you don't aspire for anything and serve Me, I shall give you all that are good for you.

You have three tests in education during the academic year, which are quarterly, half yearly and final annual examinations. My first quarterly test is by Brahma, who keeps silent neglecting your prayer. 90% of devotees slip and only 10% remain. You ask for wealth and Brahma keeps silent and starts preaching you the spiritual knowledge! You will feel that it is sheer waste to worship Me and hence walk away fast! The remaining 10% devotees come for the second test to Vishnu. Instead of giving you wealth, Vishnu starts stealing your wealth (*Tasya vittam harāmyaham*)!! 90% of this remaining 10% run away so fast that they get gold medals in the competition of running! The remaining 10% in the second test come for the third and final test to Rudra (Shiva). In spite of losing your wealth, you come to Me still to sacrifice and serve Me because even a beggar gives his little earning also to his issues and this is true love. Now, in this final test, I will give you such horrible trouble that you will weep forever, unable to withstand it. The name Rudra means He who makes others weep (*Rodayati iti*). Hardly, there may be a single candidate passing this final examination. To such devotee, I shall donate Myself and merge with him. People think in

reverse that the devotee merges with God and this never happens. I Myself merge with such devotee. Datta means He who donates Himself to the devotee hiding His divine name and divine form to expose the name and form of the devotee to become famous in this world (*Bhakta kīrti vivardhanah*).

Hanuman and Radha

03—04—1993 04.00 am

Hanuman and Radha are My incarnations only and hence, could succeed in the spiritual path. Both are incarnations of God Shiva. Radha is incarnation of sage Durvasa, who is the incarnation of God Shiva. I have shown the real path of the devotee and success in it. *It is very difficult for a human being to succeed in the Nivrutti path.* Leaving My incarnations appearing as devotees, the devotees so far succeeded in this Nivrutti path are very few, countable on your fingers. Even they could not get 100/100 marks. The maximum range of marks achieved by these very few devotees are only 80 to 90 per 100. I added the rest marks as grace marks since they are souls and made them to gain 100 marks. Therefore, if you put sincerely the effort, certainly My grace will lift you to reach the goal. Don't say that it is very difficult to get even these 80 to 90 marks. Do you know the truth that you are getting 100 per 100 marks in your love shown towards your family in which there is no need of any grace and you are reaching your goal (100 marks) in a fraction of one second! In My case, you get 80 to 90 marks by your effort in millions of births! This is difference between the true and spontaneous love on family and the false love on God. People mistake that God Datta is against the family life and call '*Dattam Chinnam*', which means that God Datta destroys family bonds. Is this comment justified? On one hand, you praise Me every day that I am above everything and everybody. It is My responsibility to verify this statement. Whatever I am telling about real love to family is true or not - you yourself decide. Since you are telling lies to Me, it is My duty as your Guru (preacher) to show the truth to you through knowledge.

Two Verses to Remember Daily

I shall preach you two verses. Daily read both these for ten times so that you will succeed in your spiritual effort:

- 1) **Yebhyo me jīvitam sarvam, nītam te nā'dya rakṣakāḥ ।
Amato rakṣako naiti, māmiti jñānamantyajam ॥**

Meaning: The human being in the last minutes of death, blessed with the last knowledge given by God thinks in the following way—I have

wasted all my life for these family members standing around me (to know my bank accounts), who can't protect me at all after death. I never thought about that one God, who alone can protect me now and He is not coming to me now. Those, who were thought by me are around me, but, unable to protect me now and that single God, who is able to protect me is not coming to me now since I never thought about Him!

2) **Samaye sati na jñānam, Jñāne tu samayao na ca ।**

Iti maunavyathā bhūyo, Jātā maraṇavedanā ॥

Meaning: Subsequently the dying person thinks like this—When there was ample time, this point never struck my brain. When this point is struck now, there is no time for even a minute. Even if I reveal this pain to these people surrounding me, what can be done even by them?—like this, the dying person undergoes silent pain in his heart and this is called as death agony.

Every human being is blessed by God with these two points at the end called as 1) last intellectual flash and 2) last agony. If you read these two verses everyday with meanings, certainly, you will put spiritual effort and there is no need to face these two in the end.

God takes full responsibility of surrendered souls

If you surrender to Me totally with total faith in Me, your total responsibility is on Me. Every soul has love to Me simply for the fulfillment of his/her desire only. Even the oldest person is suffering with a desire related to the upper world, which is protection in the hell. Some people express desire (Samkalpa) before prayer. Some people express desire at the end of the prayer. Some people don't express in words, keeping the desire in their heart of hearts. Some people pray without any desire in their heart also because they know that worship without desire for any fruit in return will fulfill all the desires! One desires for petty worldly boons like a small pick-pocketing thief! Somebody else says that these worldly desires are momentary and not eternal and desires to get My eternal status like a big robber planning to loot a bank itself! ***I am unable to find a devotee in My search, who does service and sacrifice without any desire as in the case of parents to their issues!*** The selfless love on your family should be kept as standard reference while estimating the quality and quantity of devotion to God.

If you are limiting yourself to worldly affairs only like earning food, eating, drinking, sleep, sex etc., you will get the births of birds and animals only after this birth since these are common to both human birth and birth of animals or birds. ***The human birth is very very rare and if you are not***

using this birth for spiritual line, there is no need of human birth for you again. When you are born as animal or bird, at least you will decrease the quality of storing wealth through unlawful earnings because the bird or animal works just to earn food for that day only. After some births in animals and birds, you are again given birth in humanity to see whether your selfish nature is reduced or not. If there is no effect on your selfish nature even after repeating these life cycles for some more time, you are thrown in to the cycle of births of animals and birds forever and human rebirth will not be granted to you again. I praise the foreign religions, which say that this is the last human birth and that there is no rebirth. The human being becomes very alert in the spiritual line feeling this life as the last chance, failing which it will be thrown into liquid-fire of hell forever! The young human being postpones spiritual life to the old age and the old person postpones this to future human births! This human psychology is forcibly arrested by the above concept. In spite of such serious effort (due to absence of rebirth), if a soul concentrating on the process of continuous effort needs another human birth, it is certainly sanctioned by the omnipotent God and Hinduism speaks about this special case only, which is diluted by generalization resulting in misinterpretation. Hence, the real spirit of Hinduism is complementing the foreign religions and actually there is no interreligious split. ***The generalization of a specific concept is not new in Hinduism as you see that if human incarnation is God, every human being is God!***

If you restrict wastage of energy and time in unnecessary or sinful worldly affairs, you will have sufficient energy and time along with peace also for spiritual path. The energy is going out from you through three channels: 1) Mind, 2) Word and 3) Body (work). You have to control these three channels in unnecessary expenditure of energy after spending it for inevitable and justified duties and responsibilities. By this, the preserved energy remains constant and such stage is called as '***Sthitaprajna***' which is very much essential for spiritual path. You must also have balance in spending the energy in these three channels so that all the three channels are equally used. ***If you use one channel only, the other two channels become lazy and diseased also after sometime.*** In spiritual path, you need the usage of all these three channels. Mind is used in spiritual knowledge and also in developing theoretical devotion. Word is used in the discussions (knowledge) and in payers and devotional songs. Body is used in divine service. Mind is the most important channel in discussing spiritual knowledge to arrive at correct conclusions to be implemented in practice. Word and body follow the decisions of intelligence to which mind is a

related faculty. Balanced work between these three channels and control of expenditure of energy through these for unnecessary issues and sinful activities are the characteristics of a Sthitaprajna-person. ***Due to excess fascination (Moha) to family members, often, you develop tension for them.*** In tension, energy is spent in very fast way so that you become weak and easily attacked by diseases. There is no benefit to you or even to your family members in their problems by tension. Instead, there is a lot of damage to you. You are forgetting one basic point that whenever a difficulty comes to you or family members, you must welcome it since the human life cycle of any soul here is arranged by God with alternative happiness and misery so that you are not bored with one alone throughout your life like with a meal consisting of only sweets or only hots. A meal with alternative sweets and hots alone gives you continuous enjoyment without boring and hence you see difficulties even in the life histories of human forms of God. ***Boring with one continuous item only is the climax of misery about which you are practically inexperienced so far!*** Even in happiness, excitement is also unnecessary expenditure of energy only as in tension as said in the Gita (*Na prahṛṣyet...*). Do your duties in a detached way without excitement or tension. You realize that all your family members were just money lenders to you in your previous births and their loans were not cleared by you in those births. With the help of divine administration conducted by deity of justice, they became your family members to collect their back loans with compounded interest (*Rṇānubandha rūpeṇa, paśu patnī sutālayāḥ*)! This thought felt by you everyday will develop some detachment in you to control at least excitements and tensions, if not the fascinations in their case. In fact, your duty is to clear their loans with love and respect and not with hatred because you are the past criminal in escaping from their due loans and don't get ego feeling that you are patronizing them. ***What is the use of fascination, excitement and tension for them, which in no way clear their loans?*** Moreover, these cause loss of energy to you. The preservation of energy is the most precious health because energy is created in you in limited quantity only. ***You can't eat and drink continuously to generate continuous energy due to the limitation of efficiency of your digestive system!*** Hence, limit the expenditure of energy to earning only for subsequent clearance of their loans. The rest preserved energy (which is spent unnecessarily in fascinations, excitements and tensions for family) be dedicated to God so that you will save yourself once for all. With this knowledge, you observe every thought, every word and every physical activity to avoid wastage of energy and this is the main principle of Yoga at

higher level. Maintaining health through exercises is the fundamental level of Yoga since without health you can't have efficiency to preserve energy.

Sages in ancient days avoided sex after getting issues because over sex ruins mind and body. Hence, you must at least control sex as far as possible. A saint spends all the energy to spiritual line only avoiding family and even earning for food. The duty of a saint is propagation of spiritual knowledge to the entire humanity. Hence, it is the duty of house-holders to give food to saints, which is very holy called as '*Bhikshaa*'. ***The identification of a saint is the holy spiritual knowledge propagated by him/her and not the external saffron cloth.*** Saffron color stands for maturity as you find in ripened fruit, which should be seen in the knowledge and not in the cloth. You need not leave your family and house for becoming saint. If you reduce your fascination to your family, you can avoid excitations and tensions for it and confine to the justified duties only, you are a real saint even without leaving the house and even without saffron cloth (since you preserved some energy for propagation), if you are involved in the propagation of spiritual knowledge. Let your selfishness also get satisfied since propagation is mainly strengthening right knowledge in your mind. God blessed you with the technology of the computer by which you can travel any distance and propagate the spiritual knowledge. Such real saint is doing the real service of God more efficiently in simplified way. Even human incarnations did only this divine work because today the direction in the life in every spiritual practice is really needed, which can be given by right spiritual knowledge only. There is no dearth of devotion, sacrifice and service in this world. In fact, they are improving day by day, but, in wrong direction to fulfill worldly desires. What actually missing is correct direction to God to be given by correct spiritual knowledge. Some are running in wrong direction and some are running without direction!

You must read all these points in a language known to you so that these are impressed on your mind and affect your practical life that gives you the fruits. An old lady gave Me meals and Guru Dakshina (offering) along with a copy of the Gita, falling on My feet and praising Me as Datta. She told Me that she recited the Gita everyday throughout her life and that she is doing the final celebration of such spiritual practice. I asked her that whether she understood any verse in the Gita. She told with some dignity that she recited the original Gita in Sanskrit only even though she does not know Sanskrit. I told her "***all your practice of reciting the Gita in Sanskrit is sheer waste. What is the use of recitation if you don't understand any word? Without understanding the meaning, you can't implement***

anything in practice and without practice there is no fruit. You are just like a priest reciting the Vedic text without knowing a single word of it”.

In ancient India, the mother tongue was Sanskrit. Hence, sages wrote scriptures in Sanskrit just like scriptures of foreign religions were written in their corresponding mother tongues. In the foreign countries, the mother tongues continued because the times of scriptures were not very ancient as in the case of Hinduism in India. In India, the mother tongue was changed in course of long time and today Sanskrit is not understood by anybody. Hence, the recitation of scripture continues in Sanskrit and nobody including the priest doesn't understand any word of the scripture. These priests also recite the scripture blindly for years together without understanding anything. There is no need of blind recitation of scripture by spending so much time since the scripture can be read from the book (as is done in the case of other religions) because knowledge is very important aspect of the Veda-scripture. The funniest unfortune is that the scripture is called as the Veda, which means knowledge! Any ritual is a special occasion to know the scripture and attain spiritual knowledge. To support their blind recitation of scripture in the ritual, priests say that the sound itself has miraculous power. All this is false, which is just to support their blind recitation. If their interpretation is correct, the scripture should not have been named as the Veda (the knowledge). Neither scripture is translated in to mother tongue nor do people (reader and audience) know Sanskrit language to understand it. It is the duty of the priest to learn the meaning of the Vedic scripture and explain its meaning in mother tongue so that people improve their spiritual knowledge through the process of reminding concepts in rituals. Words shall be understood to get the meaning. Meaning gives the secret and sacred concepts, which develop attraction to God called as devotion. There is no use if the primary step of knowing (the meaning) itself fails!

A demon is also doing penance dedicating total energy to God like a saint. But, the demon is worst because such dedication of total energy is for fulfillment of his desire, whereas the saint is doing the same without any desire and only for the attraction to God. Hence, God destroys the demon finally and uplifts the saint. Even saint will be tested since examination is inevitable formality of the university to give degree. God becomes servant of such divine saint. But, the saint should never desire to make God as his servant! Desire is a normal pulse emitted by the inner pattern of psychology (Samskaara or Vaasanaa) that was set by millions of past births. The right knowledge is the only solution. ***You have to take necessary steps like memorization and discussion of concepts by frequent thinking,***

discussions and propagation for impression of new pattern of psychology.

The practical steps and precautions for such strong impression of right knowledge constitute Yoga. I am Guru Datta (preacher of concepts) as well as Yogi Raja (practical instructor), which mean that I give right spiritual knowledge as Guru and practical steps for its strong impression as Yogi.

Turn all Your Defects to God

If your fascinations, excitements and tensions become inevitable, turn them to God. Try to have fascination to God. Try to be excited in His devotion. Try to face the tensions in doing His service. ***The tension of Hanuman went to climax in the service of search for Sita when Hanuman thought even to commit suicide!*** In this way, your inevitable habit gets satisfied. In such case, the expenditure of energy becomes the dedication of energy towards God. Be angry on God for not showing grace on you. You can embrace the statue of God and kiss it to divert your feeling of sex to God. Even a male should realize that God alone is the only male (purusha) as thought by Meera. According to this only, sages requested for His embracement. Ego of gender should be destroyed before God and hence sages were born as female Gopikas in the next birth to attain final salvation. Save your money, energy, work and time from the world like a greedy person for the sake of God. Concentrate all your fascination towards the divine personality of God. Feel proud that you love God and that God loves you. Develop jealousy towards great devotees, which can be used in your personal development in the spiritual line. Jealousy should be positively used in your development to become equal with a great person (***Spardhayā vardhate...***). It should not be used in negative way to suppress them so that you can become equal to them! In this way, you can divert all your vices to God instead to the world. To destroy these vices, which are like six huge hills formed from very long past, you need not even dream since you can't even shake them by the effort of this total life! But, if you receive and assimilate the true spiritual knowledge, these hills can be destroyed by the power of truth of knowledge. Darkness staying in a closed room for past many years shall run away by the just entering fresh sunlight through the window just opened! But, you have to create fresh hills again towards God in the spiritual path. Instead of this, you can directly convert those hills into these hills. Such diverted conversion is seen in the songs of Jaideva and Meera. The goal decides whether the path is pure or impure. Even dirty matter burnt in fire becomes sacred ash. Even sugar poured in drainage becomes impure. ***When God is goal, any path becomes holy and when the world is goal any path becomes unholy.*** The direction of the key

rotated in the lock decides locking or unlocking and remember that the material (lock and key) remain the same! This is preached by the Lord in the end of the Gita (*Sarvadharmān...*). These four dogs are at My feet showing the place where I stand. These dogs are the four Vedic scriptures indicating the right spiritual knowledge without which you can never find My place.

The word '*Bhartaa*' (maintainer) or husband ultimately indicates Me only. The tree is on the hill and hill is on the earth. Hill bears the weight of tree and earth bears the weight of hill. Which is bearing both tree and hill? Only earth is the ultimate bearer. Hence, males should not have ego of gender. Ego of caste is also bad. The sages, who were Brahmin-males, were born in the cowherd caste as females to get salvation on removing both these egos. The four scriptures, the Vedas, meaning knowledge at My feet indicate that I am the essence and goal of the highest spiritual knowledge.

Withdrawing From the World for Conserving Energy

"Antarmukha Samārādhyā" is misunderstood as silent meditation. It means that you have to withdraw from the external atmosphere (*Bahirmukha Sudurlabhā*) and attach yourself to God, who must be hidden in your mind. Otherwise, the external atmosphere competes with God to divert you from God. No second soul can protect you either here or there in reality. You must be alert in controlling the wastage of even your trace of energy in very small incident also because the incident repeated again and again will result in the loss of huge energy. You must value even one paisa since the rupee is only result of addition of paisa only like the ocean is the result of addition of drops. Rest for mind and body should be in required quantity, which should avoid both extremities. You will become lazy by long rest and you will become diseased by rest for very small time, which may lead you to eternal rest! *Deep sleep alone is real rest. States of awakening and dream are not rest.* Dream comes for two reasons: 1) The impressions of your states of consciousness (of present birth) and sub-consciousness (of past births) appear as dreams, 2) God uses dream as a medium to give message to you. You must analyze the dream patiently and decide the reason. You must have limited food and limited journey for good health, which supports very much the spiritual line as said in the Gita (*yuktāhāra vihārasya...*). You must identify the person in whose association you are wasting energy and you must delink with him/her as early as possible. If his/her association is inevitable, act as if you are hearing that person and meditate upon God internally. If they provoke you

to talk, just give a smile saying '***nothing to say after you have said everything***'!

As far as possible, be in constant association of a correct spiritual preacher. You must decide the knowledge of preacher through sharp analysis and then only select him. If they come to your house, show real respect by doing some service like facilities during their stay. Don't be greedy in your service giving all your earnings to your family members only for clearing their past loans. You needn't be so fast in clearing the loan at once. The judge in the court also gives reasonable time to clear the loan! Never insult the spiritual preacher, which hits Me only. Money (matter) is also a form of your energy. Work is a form of energy and money is the fruit of work. Work is in the form of kinetic energy and money is in the form of potential energy. ***If you are careful in the expenditure of energy in Yoga, care the expenditure of money also in Yoga.*** You are spending most of your energy for the three strongest steel chains (***Eshanaas***), which are life partner, issues and money. You are often excited in expression of love in the case of the two prior chains. In the case of third chain, you are spending almost all your energy in its earning even going to unlawful ways. If one wastes all the energy for these three chains only, such soul will certainly go to the births of birds, animals, insects, worms etc., immediately after this birth as condemned and banned from humanity. There should be at least an equal place for God, the fourth gold chain. At least, at least... a small place as humble beginning. Shankara dedicated Himself to the gold chain only throughout His life. Buddha spent some part of life for the steel chains and left those for the sake of gold chain in the later part of life. You must be Shankara or at least Buddha. Buddha came to spiritual path in the youth itself just after birth of one son. Dhritarashtra couldn't come to God even in old age even after getting 100 sons! He refused the justified request of God in human form for the sake of those bad issues! He is not only blind externally, but also internally! Don't criticize any spiritual preacher even if you don't like that spiritual knowledge. You praise and leave him/her. ***It is not a sin to praise the stone as gem.*** Really, that preacher may be very correct and you may not like because of your fascination to worldly bonds or due to your different level in spiritual progress. You must decide the knowledge only by analysis. In your ignorance and wrong fascinations, you should not scold the preacher, who might have been correct and not seen by you due to your blind worldly fascination or due to your different spiritual level. ***It is a sin to scold a gem as the stone.*** This is stated in the Brahma Sutras.

You must revise all the important spiritual points every day. Revision alone gives strength to the impression of knowledge. Propagation is the best revision for your benefit only, which is in disguise of introduction of knowledge to others for their benefit. Don't believe any old tradition blindly without thorough analysis. *Good traditions from sages are mixed with bad traditions of middle age scholars like sugar mixed with sand.* You have to separate both by dissolution in water, filtration by fine cloth and evaporation of the filtrate to separate both. Similarly, you have to do analysis in several steps and angles to separate good from bad.

Sixth Adhyaaya is completed.

Adhyaaya 7

HUMAN INCARNATION OF THE UNIMAGINABLE GOD**Omniscience of Lord Datta**

January 22, 2017

O Learned and Devoted Servants of God,**03—04—1993 01.00 am**

(Smt. Bhavani got a dream in which Lord Datta appeared saying “*I will now tell you three important points*”. She suddenly awoke and found Swami sitting on His bed, who told her “following are the three important points: 1) don’t brood over past and plan for future dream. 2) Concentrate in the present time to do the important work and 3) no soul here, about which you are so fascinated, will at least even recognize you there after death. She was shocked to realize that same Lord Datta appeared in dream continued the message through Swami! That was the last day of their visit to that holy place and the next visit happened on 20—07—1993.

After the above incident, the couple, Smt. Bhavani and Shri C B K Murthy returned to Vijayawada along with Swami to their house. Smt. Bhavani became very anxious to know whether Swami is actually Datta or not. Every day she tested Swami through one specific mode. She frames a sentence in her mind and immediately asks Swami to say the statement what she exactly thought in her mind. Every day Swami exactly revealed word by word whatever she thought in her mind. Since that was just the beginning time of the program of Swami, Swami was expressing miracles very frequently for the initial attraction. This mode of testing continued for one month and nobody in the house noticed this because she tested Swami only when she and Swami were present without anybody else nearby. Hence, this testing was known to only Swami and Smt. Bhavani. After one month, one day, suddenly her son, Shri Ramana, came from Hyderabad to their house and was immediately possessed by Lord Datta. He started shouting at his mother with lot of anger and roar. He asked his mother in very loud voice “*Are you so competent to test Lord Datta, who tests everybody including angels and sages? Is this the way to test God? How many days more you want to test and when will you get conclusion?*” All the people in the house were very much astonished and came to know the

whole episode of testing Swami through her mouth. She fell on the feet of Swami praying for apology again and again!)

21—07—1993 04.00 am

‘Worship without aspiration for any fruit in return from God’ is the essence and life of the entire spiritual knowledge. ***You must concentrate on Yoga, which is maintaining health of the body through walking and exercises followed by controlling the wastage of energy in the forms of work and money.*** This should be practiced so that you will become a store of energy for constant spiritual effort. ***I will not bless anyone without effort, in which case I have to bless all the souls of this world!*** If I bless you only without your effort, I will be criticized with unjust partiality. My blessing will also be proportional to your effort and this is justice in any line. ***You must lose desires due to the desire for Me.*** Desire is the nature of the mind and hence mind can’t be without desire for a long time. Hence, desire for Me shall remove all other desires and mind also gets satisfied since it is never in the state of ‘no desire’. If you store all the energy and go on taking rest without any activity, such stored energy is snatched by death just like the stored money of a greedy person is snatched by the IT department in the end. ***Storage should be always for a proper expenditure.*** You have saved money controlling all the unnecessary expenses so that you can spend it on the day of marriage of your daughter. It is very good and commendable. The marriage day has come and is also coming to the end. But, you are not drawing a single rupee even on that day for expenditure! Hence, if the energy is not spent for God also, what is the difference between you and a stone? It also doesn’t spend even a trace of energy for any purpose and in such case you are just inert stone.

Your worship to God must be in two ways: 1) Worship using spiritual knowledge and theoretical devotion (Asambhuuti Upasanaa) and 2) Practical devotion involving sacrifice and service (Sambhuuti Upasanaa). Both must be with highest purity and scented with real love as shown to the issues by the parents. I am sorry to refer this real love to issues again and again since ***no similar love is found in this world.*** Except God, everything is unreal and similarly, except love to issues, every other love (including love to God) is unreal!

Don’t recommend the case of your issue to Me for protection. By this, are you not insulting Me? You are father to him in this birth and I am his Father and also your father from millions of births. Who has more real love on him? Will anybody recommend your own issue to you for your favor? I have millions and millions of times of real love on that soul since the

beginning of this creation. Your love is just a drop before the ocean of love in Me for him!

Upanayanam

22—07—1993 04.00 am

Upanayanam is the holy thread marriage done to a human being in which the Gayatri is initiated. What is meant by upanayanam? What is meant by Gayatri? Nobody knows the real meaning. Everyone is blindly carried away by the ignorant tradition without any analysis! ***Upanayanam means taking the child near to God*** (*Upa*= near to God; *Nayanam*= process of leading). You are initiating the child into worship (theoretical devotion) of God. The theoretical devotion is to pray God with full love. Prayer can be in prose, which is the Yajur Veda or can be in poetry which is the Rig Veda or can be in song called as the Sama Veda. Song (Sama Veda) is the best since song gives you full inspiration. ***Gayatri means the way of praising God through song and get protection from Him*** (*Gāyantam trāyate iti*). God likes very much the style of song as said in the Gita (*Vedānām Sāmavedo'smi...*). In fact, any human being likes the song very much. Mantra means (*mananāt trāyate iti*) spontaneous repetition of prayer without any effort. Such possibility (Mantra) is for Gayatri (song) only and hence, it is told that Gayatri mantra is the highest (*Gāyatrī nā'paro mantrah*). In this context, it is clearly told that the deity is Savita, which means creator or God Brahma (*Savitā Devatā*). We also say that Gayatri is the name of meter in which a specific verse is created (*Gāyatrī chandah*). The sage of this Gayatri is Vishwamitra. The word 'Vishwamitra' means that he is friend of every human being of this world. Hence, Gayatri means a specific way of praying God through sweet songs in any language and every soul irrespective of caste and gender is eligible to sing on God. A verse mentioned in meter called Gayatri is not Gayatri. Gayatri is not a deity, it is only the name of a Vedic meter. For song every soul is eligible. You may say that Gayatri is a female deity because Gayatri (morning), Savitri (noon) and Saraswati (evening) are the three wives of God Brahma, who is called as Savita or creator. If you say that Gayatri is a female deity, how can you restrict females to her? In fact, real Gayatri (singing) is with them only and not with males! ***You are offering the holy thread (Yajnopavitam) to every goddess in the worship indicating that females are eligible for thread marriage.*** The three threads represent the three qualities or the three divine forms. Why do you give so much importance to that thread, which is thrown away in the highest state of sainthood (Samnyaasa)? The holy thread of your daughter is given by you to your

son-in-law due to which his wife (your daughter) is getting half fruit of his worship. He enjoys half of the food cooked by your daughter in that time. It is just adjustment only. Therefore, you must never have the ego of caste and gender in the case of this topic! Remember that the singing should be simple and not complex with long stretched modes of sounds or with hectic exercises using the seven letters (Sa, Ri, Ga, Ma, etc.). ***The singing should be very brief and sweet so that the meaning of the lines of the song should be immediately expressed.*** Your musical talent should not be the aim. The expression of meaning of song that alone creating devotion is important and brief singing is sufficient just to give melody in hearing. Such song is called as 'Gitam' and with long music is called as 'Sangitam.' Gayatri means Gitam (gāyantam) and not Sangitam (not saṅgāyantam).

Full Freedom to Souls

22—07—1993 08.00 Am

I have given full freedom to souls and the direction of any action is totally left to them only. This entire creation works with My power only. But, ***I am not responsible for the direction of an action using My power.*** The direction is given by the soul and hence the soul is doer (kartaa). The direction decides fruit and hence the soul is the enjoyer of that fruit (Bhoktaa). I am also doer and enjoyer of the fruit for the direction given by Me in the action of creation. According to My direction only, this universe is created and is also running in this way. Hence, due to such direction given by Me I am the doer of this process of creation. My such direction is giving Me enjoyment of the fruit also, which is the entertainment for which this creation is done. Both of us (God and soul) are doers as well as enjoyers. But, our doer-ships are different and enjoyments of fruits are also different. Without understanding this, ignorant people blame Me for creating this world as a sadist and say that the tension of the soul is My enjoyment! Department of electricity completed wirings of all houses and gave current to all. It also told that you can enjoy fan, light, T.V. etc., by using the switches and warned that if any one touches the wire in meter will receive shock. Several people enjoyed using the switches, whereas one fellow committed suicide by touching the electrified wire. The parents of that killed person are blaming the department of electricity for that suicide! All didn't commit suicide so that you can blame the department. Similarly, in this creation, God has given all instructions following which several are happy. Why don't you talk about these happy people? ***We always talk about the people, who neglected instructions of God (scriptures) and got punished!*** A rich man established the college and setup everything

(teachers, laboratories etc.) as per the standards of University. Several students passed exams, got degrees and flourished in life. One fellow never cared about classes and went on seeing pictures to waste all the time, failed in the examination and committed suicide. The parents are filing a criminal case on that rich man saying that their son died since the rich man started the college!! The rich man is certainly enjoying in passing time in the administration of the college. But, at the same time, the establishment is fully justified because very good teachers took classes, examinations were conducted with perfect discipline without any injustice in valuation etc. In such justified system, several passed. Only one fellow failed for not caring for the system. Is the entertainment of rich man in the establishment and running of the college to be blamed as the cause for his suicide?

When I come here in human form, you think that I know your future since I am omniscient. ***I always come here binding ignorance on My brain so that I don't know even My future, not to speak of your future.*** Then only, I get real enjoyment in the entertainment due to anxiety. If you know the story of cinema in advance, you can never enjoy it since you never get the suspense. I keep My third eye of omniscience suppressed into My forehead so that I am also ignorant of even My future like you. Then only the entertainment is in climax. You want to fully enjoy the cinema through ignorance and don't you like Me also to have same enjoyment especially when I have created this world-cinema for such purpose only? Enjoyment in full entertainment is the meaning of the word Rama (***Ramate iti***). He fully enjoyed by identifying Himself with the role of human being only. The word Krishna means dragging (***Karṣati iti***). Since devotees pressed Him often, He is often dragged to the state of God to do miracles and His third eye was also frequently opening! He couldn't enjoy the real dream like Rama. In the case of Krishna, His dream-sleep was frequently disturbed by devotees. Rama was recognized as God even without miracles since the receivers were high level sages. Krishna was received by human beings of very low level because Kali age was almost starting in His lifetime and hence, He has to show often the miracles. Of course, I will behave like Krishna to protect always My real devotees using My status and power here as well as there. ***Since real devotees are very very rare in this Kali age, I remain always in the state of full undisturbed ignorance and enjoy by this entertainment throughout My life.*** For the sake of My real devotee, I shall go to any extent since I am his/her slave. I have ethics in business. For theoretical devotion, I give theoretical fruits from the store room of Goddess Saraswati. For practical devotion I give practical fruits from the store room of Goddess Lakshmi. I give all the miraculous powers

from the bank of Goddess of Parvati to My real devotee, who is not aspiring any fruit from the above two banks. Such real devotee is involved in the propagation of spiritual knowledge and needs the support of miraculous powers.

If one is grateful to Me for creating all this world with so many facilities (including creation of himself/herself), such soul is standing on +100 justice. Any sin done by such soul can be only lesser than -100. Such soul will have +ve sign of some justice as remainder (*Sādhureva sa mantavyah*— Gita). Due to devotion to Me, such soul will shortly be purified doing no sin and shall reach the state of maintaining always +100 justice only (*Kṣripram bhavati...* Gita). If one is ungrateful to Me, such soul will stand on -100 justice. Any good deed done by such atheist gives a value lesser than +100 and the remainder is some value of injustice with –ve sign only. Hence, theist has always some chance of uplift and atheist has always some chance of going still down only. Demons were theists, but, still went down only and this looks like opposing the above point. ***Actually, demons must be considered as atheists only since the human incarnation, which is relevant to this earth was not accepted and was also insulted as you see Ravana, Shishupaala etc.*** A person neutral towards Me and interested only in worldly pleasures shall be thrown to the cycle of animals etc. ***There is no higher sin than to deny the existence of God.***

The human incarnations are with different qualities to suit mixing with different souls. Hence, you should not dislike any human incarnation because the same God exists in all the human incarnations. The same drink is in every cup. Your liking to the material and shape of the cup may be specific and you can select such cup only, but, don't criticize other cup because other person is also drinking the same milk as you drink. You may drink milk from round gold cup. The other person is drinking milk of same quality and quantity from a cylindrical silver cup. Both of you are not eating the cup even a little. Different cups are placed based on different likings of various visitors. Jambavaan liked Rama but not Krishna. In his case, even the round gold cup is transformed in to cylindrical silver cup with same milk inside (Krishna appeared as Rama) to show that the difference is only in the color and shape of the cup only and the metallic nature is one and the same. Similarly, both bodies of Rama and Krishna are made of five elements only (like metallic nature). Some features of body (like shape) and qualities (like color) may differ.

When you do work even in world, concentrate on the work only and never think about the fruit. This means all your energy is spent in work

only and not even a trace of energy is spent in thinking or in excitation about fruit. This is based on the law of Thermodynamics ($Q=E+W$). Q is the energy supplied to the system (energy available in your body for work). E is the rise in internal energy (thinking and excitation about fruit). W is the work done by the system (by your brain and body). When you are detached from fruit $E=0$ and then $Q=W$. This means, all your energy is spent for work only and no trace of energy is spent in raising your tension (internal energy) for fruit. In this way, you will succeed in achieving the fruit since you have put all your effort on work only. I give a good example of this concept, which is the student attending the examination. Due to attachment to fruit of pass, excitation results and all the energy supplied to the student (by the food already taken and digested) is spent in the excitation so that Q (energy supplied) = E (energy spent in tension). Now, there is no energy left over for work (W). Now, the brain can't work to remember the answers, which were well studied in the previous night only. The answers were stored well in memory (Chittam), but, there is no power to display the information from memory, just like the case of computer with information disk, but, not working due to lack of electric power! If the attachment for fruit is cut, there is no tension regarding pass or failure, $E = 0$ and $Q = W$. The answer, which was heard long back in the class, also gets displayed!

How to detach from fruit? ***If you think that fruit is given by God and not by your work, then you will be detached from tension about fruit.*** You may doubt that you may get detached from work also due to this discouragement. It need not happen so, because ***God will not give any fruit to a lazy person without doing work.*** Hence, you must concentrate on work without tension for fruit (*mā phaleṣu kadācana...* Gita). In this way, you are sure to achieve all the worldly fruits by concentrating on work and detaching from fruit.

This detachment from fruit should also continue even after achieving the fruit because the fruit of your work should be dedicated to God, the real giver of fruits. This is called as Karmaphala tyaaga in which you have to always maintain concentration on work and detachment for fruit. ***The detachment for fruit is not meant for achieving the fruit successfully as explained above, whereas it is for sacrificing the fruit to God.*** You are adapting this technique till you achieve the fruit and then forgetting this clue so that you can avoid sacrifice of fruit to God. The reason for this is your fascination for yourself and for your family. As the fascination is diverted to God, the fruit of work also gets diverted to God. Similarly, the dedication of work is called as Karma Samnyaasa. People while translating the Gita say that the meaning of karmaphala tyaaga is to detach from liking

for fruit and not actually detaching from fruit. Fantastic! You say that you have no liking for your salary (fruit of work) and take the salary for your enjoyment! ***In fact, if you are detached from liking to salary, certainly, you will work in the job in excellent way.*** This is a good policy in worldly activities but not in the divine activity for God. In the case of God, you should be detached from the fruit, whereas in the case of worldly job, you must be detached only from the liking for the fruit and not from the actual fruit since your selfish employer is not God.

In worldly work, you must work by converting all energy into work and not spending even a trace of it in liking for the fruit, but, you shall take the fruit because your employer is not God. You must work for God by detaching yourself from your liking for fruit and from the actual fruit also. The Gita says about your delink from fruit and not about your delink from liking to fruit! (***Phalam tyaktvā...***). Delinking from fruit includes delinking from your liking for fruit also, but not vice versa. Both should be delinked in the case of God, whereas delinking from liking for fruit (for doing work more efficiently) should be done in the case of worldly employer and in the end, you should not delink from fruit and you shall accept the fruit.

The translators of the Gita feared this that the Gita says to delink from fruit (salary) after doing the worldly work and hence modified this delink from fruit as delink from liking for fruit. This should not be extended to the case of God also. The Gita always said about work (karma) and its fruit only in the case of God everywhere, which should not be generalized and applied for worldly works also. The work for God is called as Karma Yoga, where Yoga indicates the association with God. The highest level of true love is only in the sacrifice of fruit (karmaphala tyaaga) to God by giving butter meant for their children to Krishna as seen in the case of Gopikas, the house-holders, in the Bhagavatam. The ***sacrifice of work in the case of house-holders is certainly secondary as we see the case of the Bharatam, where Arjuna, a house-holder, sacrificed only work*** (fighting in the war for destroying injustice, the work of God. The fight of Arjuna was certainly sacrifice of work to God and not for selfish goal to achieve kingdom since he refused to fight for kingdom in the beginning itself. After hearing the Gita, he realized that his fight is not for selfish desire, but, for participation in the work of God to establish justice). Hence, the Veda said that sacrifice of fruit of work alone is the path of real love to the God as in the case of issues (***Dhanena tyāgena...***). Based on this crucial point, the Bhagavatam is greater than the Bharatam. I know, a friend of mine told Me “vacation of Dasara is given and there is no tuition since students also have gone to homes. Let me go to Puttaparti (Satya Sai) and serve there so that at least I

can have free meals there, which is also an earning”! This concept of sacrifice of work along with fruit of work is for house-holders only and not for saints, who can sacrifice the work alone. Therefore, the sacrifice of work alone is meant for Samnyaasins or saints and this is indicated by the word Samnyaasa in karma-samnyaasa or sacrifice of work. Hence, the sacrifice of work should be always accompanied by sacrifice of some fruit of work also as divine offering (Dakshinaa) in the case of house-holders.

While worshipping Shakti or power (represented by Goddess Bhramara in this holy place), it is said that she is ‘*Svādhīna Vallabhā*’, which means that her husband is controlled by her. This world is created by the construction material called as power or energy (Shakti). Every part of this creation is a part of Shakti only. A human being is also a part of Shakti only and hence the word Shakti means a human devotee also, who has reached the climax stage of devotion in which the devotee is the controller of God or husband (Vallabha). The worship of Shakti is worship of the devotee, who has reached such highest state. A human incarnation is also same Shakti (human being) with whom God got merged as you see in God Shiva here. Shiva is the energetic incarnation with which the unimaginable God merged.

In both cases, you are worshiping God only indirectly (Shakti) or directly (Shiva). As soon as you enter the temple, you have both direct (energetic incarnation) and indirect (top most devotee controlling God) types of worship. Here, you can see that the temple of Shakti is in higher level than the temple of Shiva. This indicates that Shakti or devotee controlling God as master is greater than Shiva, the incarnation, in which equality exists between God and devotee. You worship Krishna and Radha or Vishnu and Lakshmi etc., in the same way.

Blind traditions lead to wastage

While doing worship, be careful to utilize materials properly and don’t follow the blind traditions thinking that such traditions were established by ancient sages. *All traditions are not from the time of sages.* Many traditions followed today are blind, developed by middle-age priests, who were really uneducated, spending all their time in blind recitation of the scripture without knowing its meaning. Such traditions can be very easily proved to be meaningless. Wastage of any material, especially food, in worshipping the representative models as statues and photos, is foolish and irritates God with anger. For example, a light lit before statue or photo of God has nothing to do with God. First of all, God is not in any inert medium. He always enters a human being only for the sake of preaching

right knowledge to humanity. Except this one case of human incarnation, worship of any item of creation as God is only indirect worship of representative model (any item of creation selected by you) of God. You can worship any item of creation as God and you should remember that such item stands for God and not really the God with which God merged. Such indirect worship is also not wrong, especially in the case of beginners, who are trained in theoretical devotion and the fruit is development of theoretical devotion in which no material is to be wasted. Such inert models can be washed with water, be wiped with cloth and be decorated with flowers and other ornaments so that the vision of statue or photo can inspire to develop theoretical devotion in the minds of devotees. Except these modes required to maintain an inert model, other modes of worship are foolish, which involve wastage of food materials.

You need not lit a light with oil or a candle before the statue in the day time or in night when electrical lights are switched on. Light is required for you only and not for God at all. God is the light of the lights in this world (*Tasya bhāsā... Veda*). Actually, the God is not in the statue and even if present, He does not require any light. You alone require light for the vision. When light is there alternatively (like Sun in the day or electrical bulb in the night), what is the necessity of this oil-light or candle? In the ancient days, there is no electrical bulb in the night. Hence, oil lights or candles were lit in the night for the sake of vision of people. Hence, you are wasting material that can be donated to poor people, who do not have electrical bulbs in the night. The oil donated to poor people can be used in their food so that their life lights can be lit through which they can also serve God! God will be pleased by such donation and will be furious by such wastage due to foolish tradition. Similarly, why do you waste milk etc., in washing statues? It is again wastage of food, which can be donated to poor and beggars. If you are rigid in pouring milk on statue, collect it carefully in a plate kept below the statue and use it as food. Food is created by God to maintain the life lights of human beings and not to waste like this! I assuredly tell all of you that God is furious to such foolish actions.

Don't pour milk in the snake-abode, which is simply wasted, being absorbed by the soil. If you want to give milk to serpent, you leave some milk in a cup so that the serpent may drink it when it reaches its abode or some other poor creature may drink it. You should watch the consumption of milk properly by standing far to see that it is not wasted. All this is giving food to other living beings (Bhuuta Yajna). Sometimes, you are burning one lakh oil lamps or candles! Be sure that God is terribly furious for such blind action. You are burning ghee, the most precious food

material in the fire altars. The fire in which the ghee or food fried by ghee is to be burnt is not this physical fire. It is the hunger-fire of a beggar in which precious food material is to be burnt. The fire burning on sticks is Laukikaagni or Bhautikaagni. The fire in the form of electricity is also another form of the above fire only called as Vaidyutaagni. Both these fires are inert and no food should be burnt in these two forms. Both these forms are only used to cook food, called as instruments of sacrifice (Yajnaasadhanam) and not to be worshipped in sacrifice (Yajna-upaasyam). The fire, which is to be worshipped by the sacrifice of ghee-food (called as ghee like calling an oily food as oil through 'Lakshanaavrutti', which is calling one part by its associated part) is the Vaishvaanaraagni or Devataagni or hunger fire existing in poor hungry people (*Aham Vaiśvānaro... Gita*). Krishna asked the wives of sages to sacrifice the food (prepared to burn in physical fire due to blind tradition) for His hungry friends. God Kapila preached her mother in the Bhagavatam that a fool alone burns ghee in fire altars! You must analyze and get true knowledge for correct practice to get the grace of God without being trapped by foolish people following blindly such ignorant traditions. ***Such ignorant traditions are not from sages, but, from the foolish priests of middle age, who never understood the meaning of the Veda.*** Similarly, don't burn sticks in the temples of Sai Baba in the name of Dhuni. He burnt so since He lived in a condemned Mosque in which poisonous creatures were constantly moving. Why do you waste so many sticks to just tell that Sai Baba maintained a Dhuni? You must understand the context of circumstances in which He burnt such Dhuni. He will be extremely pleased if you donate these sticks to poor people to cook food.

While serving poor and beggars, treat such human beings also as representative models of God in the place of statues and photos so that you do not waste any material and at the same time you are trained in the theoretical devotion, worshipping them as representative models (Pratika) of God. Both targets (1. Not wasting food materials and 2. Worship of representative models of God) are served by this way. You can serve a spiritual preacher also in this way which is coming from sages as good tradition. Such path is called as '***service to human beings is service to God***' (*Mānava sevā mādhava sevā*). By this way of worship, don't conclude that every human being is God since human being is only kept as representative model of God. Direct service to God is possible only when the served person is human incarnation. Indirect service is a training, which improves the theoretical devotion. This training (in which human beings are worshipped as representative models of God instead of statues) also helps

you to reduce jealousy towards co-human beings due to which only you are missing the human incarnation. Even the statues are in human form indicating towards worship of alive human incarnation only as the next stage.

I am the unimaginable God giving any fruit to anybody through any divine form of any religion in this world. ***I give any fruit only after testing you.*** If a devotee worships Me through knowledge, devotion, sacrifice and service without aspiring any fruit in return, such devotee has invested his worship in My bank without any withdrawal and the interest goes on accumulated. Whenever a real need comes, even though the devotee doesn't aspire, I draw from his interest only to save him. I am always indebted to him since his principle is always in My bank and My bank allows only such type of investment.

Atri means a devotee, who has defeated the three types of ego generated from three qualities (ego of knowledge and caste is from Sattvam, ego of energy and power is from Rajas, ego of gender and wealth is from Tamas). Anasuya means a devotee, who defeated jealousy towards co-human beings. I shall be attained by such devotee, who is both Atri and Anasuya. I am greater than the deity of justice, who surrendered to Me in the form of this cow for protection. Sumati gave Me food secretly in the kitchen on the day of annual ceremony of departed ancestors even before the priests dine. It is the highest injustice in the tradition and highest insult to the deity of justice. Still, she served Me the food secretly and attained Me as her son called as Shripaadavallabha. I am in the energetic form called as Datta, who is the energetic incarnation given to the world for worship. The word Datta simply means 'given'. When I was born to Anasuya and Atri, I am called as Dattatreya. You can't see Me as Datta with these physical eyes because the radiation of My energetic incarnation (first energetic body created by unimaginable God even before creating the world) is tremendous to burn your eyes in to ash. Unless I bless you and wish to show My energetic form, you can't see Me. I gave energy to the eyes (Divyachakshu) of Arjuna to see My divine energetic form having the three faces of Brahma, Vishnu and Shiva in the centre. In the human incarnation, I merge with the human form so that you can see Me without any inconvenience. ***My energetic form is masked by the human form.*** Due to unimaginable power, there can exist several human incarnations in the same time. Through human incarnation, you are worshipping not only Me (Datta), but also, the unimaginable God present in Me forever. ***Any human incarnation of any religion on this earth is exactly one and the same.***

The six vices are the six major diseases creating various types of illness through different ratios of their combinations. Such person must be admitted in to My spiritual clinic and should follow My instructions since I am chief doctor in My clinic. Such patient should take My messages as medicines from time to time in regular way. ***He should not touch the fascinations, which are forbidden food items.*** The tongue (mind) craves for such forbidden food. After curing all types of illness, I will discharge the cured patient into the world and My fees is to be paid, which is propagation of spiritual knowledge to other human beings.

26—07—1993 05.00 am

Look at My Kamandalu (vessel containing water) and Bhikshaapaatra (vessel for collecting food on begging). Both are small indicating that you should have minimum eating and drinking habits. If the food and drink are pious and pure, your health is maintained with happiness. Similarly, your association with spiritual people gives you mental happiness. You must always try to preach spiritual knowledge to your family, relatives and friends so that these people will not at least disturb your spiritual efforts. When these people suffer with problems, show My feet as the true solution. ***Tell them that at least if they don't disturb you in your spiritual effort, they will be blessed by God.*** Tell them also that if they disturb you, they will be punished by God. Like this, you must change atmosphere to promote your spiritual journey. Food, sleep and associating human beings are the three items that control Yoga.

Devotion to God is Higher Than Justice

27—07—1993 05.00 am

I am not wearing jewels and this shows My detachment. ***Detachment should be always an indication for attachment to God.*** Mere detachment is of no use. The deity of justice in the form of cow is behind Me indicating to you that you should push back the justice and keep Me in front whenever there is a competition between Me and justice. ***After all, justice is the path to get My grace.*** These Vedas in the form of dogs are before Me. The Veda is the spiritual knowledge and this indicates that you can attain Me through spiritual knowledge only which is in My front. These dogs are your preachers. See their unshakable faith in Me! They eat My remains only. They lick My feet. They don't leave Me even if I beat them. This dog is kept before Me indicating the importance I give to My true devotee. If you follow justice only, neglecting Me, you will be pushed back to stand behind Me. The dog is treated unholy and cow is treated as holy. But, it is reversed

in My presence. Justified practice with selfishness is behind Me. Even unjust and unholy devotee having no selfishness except surrender to Me is kept before Me.

I punished the god of justice called as Yamadharma Raja with death sentence. He gave life to the husband of Savitri since he was pleased with her. He violated the rule of his duty in the case of Savitri since he was pleased with her devotion to him. But, in the case of My devotee, he insisted on the rule of his duty! Had he not violated the duty in the case of Savitri, I would have not interfered in his duty even in the case of My devotee, Markandeya. To teach him the discipline of duty I created the story of Markandeya. The justice may violate justice, but, I will never violate the justice since I am the justice of justice, light of light and truth (absolute reality) of truth (relative reality).

Criticism of Preacher

04—08—1993 05.00 am

A real preacher always criticizes you showing you the steps you have to climb further and never praises you seeing the back steps already climbed by you. You must always look forward and should not look backward to get ego. The four dogs represent knowledge. The cow represents the social justice (Pravrutti) you have to follow. I am between the cow (social justice) and dog (spiritual knowledge) indicating that the goal of knowledge is God and God should be first and then only the social justice. ***The social justice without association of devotion is like a dead body without life.*** Atheists say that social justice is sufficient and that there is no need of God. This is the greatest hypocrisy in the entire creation. In absence of God, hell is absent. Now there is no fear of violating justice secretly by misleading courts here. The omniscient God catching the secret injustice to punish in the hell is done away since He is absent! The superficial slogan of justice will be useful to mask the eyes of public from doubting the secret injustice done! ***If all become atheists, the creation is totally blasted!***

My saffron cloth indicates the matured spiritual knowledge expressed in practice. The garland of beads indicates the repeated prayer in spontaneous manner without any effort since the attraction to God is continuing like the thread in the beads. This vessel of water indicates the cool and peaceful mind without tensions since water always subsides fire. The three-edged Trishula weapon indicates the control of three eshanas with the help of the knowledge of triad (knowledge of your-self that you are not God, knowledge of God that God is the human incarnation and

knowledge of path that is knowledge based-devotion based-sacrifice and service to God). The Damaruka (small drum type of music instrument) indicates the spiritual knowledge of scriptures based on sharp analysis. The conch shell indicates singing of prayers. The wheel indicates the cut of six vices. The three faces indicate the creation, ruling and destruction of world by God. My wife, Anagha, standing by My side indicates My devotee in the highest state controlling Me. My wooden chappels indicate top devotees catching My feet for divine protection in the spiritual journey. ***The indicated concepts are more important for you to help your devotion than the indicating items, which taken as themselves become items for entertainment for some time.***

A thorn is picked up by another thorn only. If you like to delete this world standing as hurdle before God, you must use an instrument, which is same as the world. This world is made of inert matter, inert energy and non-inert awareness. You can eliminate this world with the help of human incarnation only, which is made of the same three components of the world. The statue or photo is devoid of awareness and can't help you in clarifying your doubts. Unless doubts are cleared, you can't proceed in the right direction. My left half is God (Bhagavan) with miraculous powers, who is useful in the establishment of existence of God. My right half is preacher (Guru), who gives the right direction to reach God. My left half turns atheists into theists. ***My right half leads the theists to Me.*** Both are important, but, right half is more important. In fact, both constitute Myself.

I appear as a boy to remove the ego of old age, which is valued in the world due to vast experience. I appear as untouchable cobbler to remove ego of upper castes. I appear with My wife Anagha to saints to remove their ego of the final sainthood. I appear in association with several prostitutes to house holder following ethics to remove his ego. I appear as drunkard to a disciplined person to remove his ego of control over vices. I appear as a person belonging to different religion to a religious fanatic to remove his ego about the greatness of his religion. I appear as non-vegetarian to a vegetarian to remove his ego of pious food habit. I appear as ugly person to a smart person to remove his ego of beauty. I appear as beggar to rich man to remove his ego of wealth. I appear as a mad fool to an intellectual to remove his ego of knowledge. ***Every effort from My side is only to help you only by always removing your ego.*** I always appeared as a Muslim riding on horse with leather belt (hunter) in hand to Shri Vasudevaananda Saraswati, a Hindu fanatic Brahmin! I preach spiritual concepts through every vision. Even when I appear as drunkard and fond of prostitutes, I preach the point that as you can't leave wine and prostitute even though

they harm you in every way, similarly you should not leave God even if He harms you in every angle! That is true love as seen in your issues because even if they insult and harm you, you will still love them!

07—08—1993 05.00 am

Mind is very important, which is the asylum of thoughts. Word and work always follow thoughts. The thoughts come to mind from the external atmosphere surrounding you only. In this atmosphere, a non-inert atmosphere (human beings) is most important than the inert atmosphere. It is very difficult to control the mind by eliminating thoughts just like it is impossible to control a drunkard from drinking wine. What you have to do is to adapt yourself to the atmosphere of spiritual people instead of worldly people just like a drunkard is to be adapted to divine nectar (Amrutam) in the place of wine. Thoughts from surrounding atmosphere are inevitable like the habit of drinking some drink. ***We are only introducing a better atmosphere (Amrutam) and certainly you will feel the highest happiness (bliss) in the spiritual atmosphere.*** A drink can be avoided only when another drink of better taste comes in to your hand. ***All the senses are associated with the external atmosphere only through mind.*** Senses transport the external information to mind. Mind forms thoughts based on that information. This thought comes to word and work (action). When thought is formed in mind, you must involve the highest faculty of awareness, the intelligence, (Buddhi or Vijnanam) to deeply analyze the thought and give right decision. The Gita starts with the concept of Buddhi Yoga (analysis) only and also ends with it only as Lord says in the end that Arjuna should analyze what all He told before practice (*Vimrśyaitadaśeṣeṇa...*). ***Such thought passed through filter of intelligence alone should be connected to word and work.*** If intelligence is not used, there is no difference between animal and yourself. Even animal uses intelligence to some extent before every activity!

Soul (Antaraatman) and God (Paramaatman) are different. Soul is not omniscient, which does not know all the information of various systems present even in its own body and not to speak of this entire world. God is the soul of soul. The soul doesn't have any power to control the inner systems. It has only very little power to control the work of external limbs like hands, feet, etc. and this little freedom is also given by God since we see that a paralyzed person can't move even these external limbs. God enters the human body of human being as a guest and we say that such human being is possessed by God. God quits that human being after very short visit. During this short visit, the owner of the body (soul) serves the

guest-God with total surrender. For this reason only, a guest is treated as God. Every guest is not God, but, in a possessed person by God, God is the guest. In this stage of temporary possession, both God and soul co-exist for sometime separately and the soul talks through its mouth whatever is spoken by God. An evil ghost (evil soul in energetic body) may also enter the human being and similarly God (unimaginable God in energetic body called as energetic incarnation) also enters the human being devoted to Him. I tell you an incident which was frequently seen by Me and several others also in My village. Smt. Annapurna was the sister of My grandmother, who was totally uneducated and was unable to read or write even a letter or even sign. Almost every day, she was possessed by a Vedic scholar. As soon as the possession starts, she starts reciting the Veda and answers the question of any scholar in any branch of knowledge (Shashtra) in Sanskrit! A scholar, who has not preached the knowledge to others, after death, becomes ghost called as Brahmaraakshasa. Recently, My devotee Ajay asked Me to show a practical proof of ghost. He was present in an asylum for doing last rituals, participating in death rituals of his close relative. He asked Me to show ghosts in that place. I told that he will be frightened for a long time by such vision. I promised him to show a proof. I asked him to close all the doors and windows of that house in the night. After sometime, I asked him to verify the bolted doors and windows. All were totally opened! By that itself, he shivered for several days on recollecting the incident! Hence, the existence and possession of spirit is very clear as per practical proof. This helps us to understand possession by God. The ghost is a soul in energetic body and God is unimaginable God in energetic body. If this possession continues forever without exit of God through perfect merge, such human being possessed by God is the human incarnation. Even temporary human incarnation (Aavesha avatara) can exist. God Vishnu left Parashurama once the work of killing all the evil kings was over and he was insulted by Rama, who is a permanent incarnation (Purnaavataara). Incarnations are of various types. A ray of power of God entering makes human being as Kalaavatara as in the case of Vyasa. A part of power of the God makes Amshaavatara like Kapila. Temporary possession of God makes Aaveshaavatara like Parushurama. Lifelong possession of God is Purnaavatara. Lifelong possession with full expression of power is Paripurnaavatara like Krishna. In Rama and Krishna, there is no difference because same power is possessed in both. The difference is only the extent of expression.

Take Brahma as preacher of spiritual knowledge, who possesses the Veda in His hand and Saraswati on tongue to speak well. Take Vishnu as

mother, who has wealth (Lakshmi) in heart to clear your materialistic problems to get liberation from tensions. Vishnu is said to be linked to liberation (*Mokṣamicchet Janārdanāt*). Take Shiva as father, who is interested in your uplift through knowledge (*jñānaṃ Maheśvarāt...*) His power, Kaali (Parvati) is source of miraculous powers to relieve your tensions beyond wealth and also to help you in the propagation of knowledge. Brahma is represented as son of Vishnu and Vishnu as Mohini is represented as the wife of Shiva. These three appear as we see a couple with one issue in advertisement of family planning! This means that ***bond between husband and wife disappears after getting one issue only as per ancient ethical scripture***. Husband (Pitrudeva), wife (Matrudeva) and son (Acharyadeva) stand for worship as said in the Veda. The meaning of these words should not be taken as the worship of father, mother and teacher as God (Karmadhaaraya Samaasa), which should be actually taken as the worship of God as father, God as mother and God as the preacher (Bahuvrihi Samaasa).

You become holy not due to bath, silk cloth etc. You become holy when you are in association with spiritual people. Similarly, you become unholy due to association of worldly people. Of course, by bath etc., you become holy to some extent initially, which is very little and hence is not rejected.

08—08—1993 06.00 am

In the first quarter of this time river called as Kruta Yuga, unless the last two parts of Yoga (Dhyana or meditation or concentration on spiritual knowledge and Samaadhi or firm determination) were achieved, people did not stop their effort. In the second quarter, Tretaa Yuga, unless two prior parts (Pratyahara or withdrawal from world and Dharana or catching human incarnation) were achieved, people did not stop effort. In the third quarter, Dwapara Yuga, people didn't stop their effort unless the prior two parts (Aasana or stability and Pranayama or perfect health by exercising respiration) were achieved. In the Kali Yuga, people don't stop effort unless the first two parts (Yama or physical health and Niyama or control on habits spoiling health) are achieved, which are the two fundamental steps to achieve good health. Thus, in this kali age, Yoga means just medical education to have good health so that people can enjoy the worldly luxuries perfectly. Today, the ultimate aim of Yoga is lost, which is to search the human incarnation and serve it as we see the case of Hanuman catching Rama. Perfect health was achieved by Hanuman to serve Lord Rama effectively.

Vishnu is of white sattvam quality and should be white in color. Shiva is of black Tamas quality and should be black in color. Vishnu is middle, engaged in administration, requires Tamas also to punish sinners and hence attracted the quality of Shiva on to Him to become black. Shiva has no work up to the end of this creation and hence desires to be in self-meditation (please note that this self of Shiva is God and the self of you is soul only and hence, you need not go into self-meditation) and for this the quality of Vishnu is required, which was attracted by Shiva to become white. Brahma remains in His red colored quality, red Rajas, which is the quality of work (*Rajah karmani*— Gita) or process of creation of new human beings for the extension of humanity.

(Shri C B K Murthy asked to explain the internal meaning of a ritual called as Punyaahavaachanam, which was just completed by him. Swami explained.)

You see three vessels standing on the tips of a triangle. The east-vessel is of Brahma. The North-vessel is of Vishnu. The south-Vessel is of Shiva. First, you lifted southern vessel and poured its water in the water of East-vessel. This means that the father approached the preacher, requested him to preach spiritual knowledge to his issue so that his issue becomes the preacher and preacher agreed. Then, you took both vessels from south and north and poured both waters into East-vessel. This means that both father and mother took their issue to the preacher for learning. Then, the water from the East vessel is sprinkled everywhere for purification. This means that the issue became preacher and propagated spiritual knowledge everywhere for purification of humanity.

Shri Krishna Ashtami Message

09—08—1993, Shri Krishna Ashtami, 06.00 am

I was born as Krishna in the dynasty of Yadavaas on the prayer of Yadu. In the previous incarnation as Rama, the sages prayed Me to allow them in female forms to embrace Me. Their concept was that God alone is male (Purusha) and all the souls are females (Prakruti) as said in the Veda. They conquered the ego of gender. I told them that they shall be born as real females only so that the ego of gender can really disappear. I told them that I will test them regarding their bonds with life partner (Dareshanaa) while dancing in Brundavanam. I also told them that I will test their liberation from the bond of issues (Putreshanaa) and bond with wealth (Dhaneshanaa) by stealing butter, which is meant for their issues. I also told them that they shall be liberated from the ego of caste and knowledge. Hence, they were born in low caste without any education. That was their

last birth in the network of worldly bonds. Many failed in My test and a few only reached Goloka, higher than the highest plane. I performed the dance secretly in the midnight and stealing butter also secretly in day time so that their family members are not hurt to punish Gopikas, who thought Gopikas as ordinary human beings. I danced for two years when I was 16 to 18 years old. Even in that birth, Gopikas approached Me for dance, but, I warned them that they will go to hell. They replied that they are prepared for it for My sake and threatened that they will jump into Yamuna River, if denied! After leaving Brundavanam, I neither returned, nor repeated this stealing and dance anywhere at any time throughout the rest of My life. A characterless fellow accustomed to illegal sex and theft will never keep silent just after one case! When I got Jarasandha killed, 16,000 daughters of kings were liberated by Me from prisons. All of them told Me that they love Me only and threatened that they will die without Me. Then I married them and followed justice because kings had the facility to marry any number of girls (***Rājāno bahuvallabhāḥ***). I didn't dance with them secretly because they were not sages born as Gopikas in the last birth to be tested by Me without hurting the other ignorant souls.

Do you think that I am characterless? Do you want to imitate Me? Ok. You lift not a huge hill, a big stone, not on finger, but by two hands, not in one minute, but, by trying throughout your life! You may bring your leader Ravana (to justify his rapes and looting the wealth of other kings), who already lifted a huge hill. Let him preach spiritual knowledge in the form of the Gita as I did! Both miracles and true spiritual knowledge are the characteristics of God. Of these two, knowledge is the unique sign of God as the Veda says “***Satyaṃ Jñānamanataṃ Brahma***” “***Prajñānaṃ Brahma***”. The leader of the Gopikas, Radha was the incarnation of sage Durvaasa, who was the incarnation of Lord Shiva! I (Vishnu) became female Mohini before the male Shiva. We both exchanged our past roles and I was born as Krishna and Shiva was born as Radha. Vishnu and Shiva are one and the same God Datta and hence I was just in dual role! It is not illegal stealing and illegal sex as taking place in the human beings. Both muni (sage maintaining silence) and dumb look like apparently, but, both differ a lot. It is the final spiritual test of the liberation from the three strongest worldly bonds (eshanas) apparently looking like illegal theft and illegal sex. ***No female is more beautiful than My wife, Goddess Lakshmi, in this entire creation and she selected Me by putting garland in My neck!*** Will I steal a pot of milk, who is lying on Milk Ocean? This Bhagavatam alone, heard, gave salvation to Parikshit in seven days.

Scholars say that understanding this Bhagavatam is a test in depth of spiritual knowledge for any scholar (*Vidyāvatām Bhāgavate parīkṣā*).

When I incarnate, My creation (Prakruti) is associated with Me through which only I can become close to human beings, which are parts of creation. At the same time, this prakruti also misleads the human beings from Me by her talent. When I came as Rama, this associated Prakruti didn't show any miracle, so that the human beings are easily misled. The most unfortunate aspect is that every human being decides God through miracles only. It is proper also that unimaginable miracles indicate the unimaginable God. But, you should not decide God just by miracles, which are exhibited by devils and demons also. God gives miraculous powers to demons due to their rigidity in devotion and feels satisfied whenever a miracle was exhibited since it has positive side of establishing the existence of unimaginable God. Miraculous power is also inherent of God only (*Satya Kāmaḥ... Veda*). But, miracle is not the real inherent characteristic of Me as the spiritual knowledge. I perform miracles through evil souls also since I am exploited by their rigidity through devotion and give them the credit of possessor of miraculous power. Any jewel on the body can't be real inherent characteristic, which can be donated to anybody. The color or features of body are inherent characteristics, which can't be donated to anybody. Of course, unimaginable nature (with respect to souls) is also inherent quality of Myself, but, when I exhibit the miracle through demon, I am hidden so that people think that the demon performed the miracle. This appears as donation but, truly the unimaginable power always exists with Me only and actually I did the miracle through him. Whenever, spiritual knowledge is to be preached, I Myself come down (*Jñānītvātmaiva... Gita*). ***I can also speak through My devotee hiding Myself, but, there is danger of misinterpretation from My devotee later on.*** When I came as Krishna, I performed several miracles and people were expected to run to Me. But, the same Prakruti exhibited wrong qualities like stealing and dancing (of course, not wrong, if deeply analyzed), which repelled the people coming to Me. Hence, I become very close and yet, I am not easily recognized. The human body of human incarnation also misleads devotees by birth, death etc., unlike the energetic bodies standing up to the end of creation. The energetic incarnation called as Datta exists forever, though it was created in the beginning. As far as your uplift is concerned, there is no difference between Datta and Sai Baba. Datta might have been eternal, having eternal medium and Sai Baba might have medium that perished by death. You are granted a license by a chief minister, who didn't continue in the same post by defeat in the next election. The same chief Minister might have

continued by victory in the next election. How does this difference affect your license?

I came down several times to pluck out demons harming My devotees. But, today, every human being is a partial demon becoming demonic on some unpredictable occasions. Hence, I have to pluck out every human being, which is not proper. Therefore, I came down to preach spiritual knowledge so that I am trying to pluck out the demonic nature from the souls. ***Killing demons is not a solution since the same nature comes with the soul in the next birth.*** Hence, transformation of soul through spiritual knowledge alone is the only true way. For that purpose, all of you have to extend your hands in this program by doing its propagation. ***It is an opportunity given to you for your transformation also since you are also partial demon.*** You will also transform by repeatedly memorizing these concepts during propagation. I am capable of propagating the knowledge without the help of anybody. ***The service given to you is due to your unassumable fortune.*** Once you are transformed, all punishments of your past sins are cancelled since punishment is given only for (temporary) reformation.

My left leg crossed My right leg while I am standing. This indicates that females (left half) have crossed males and became greater than males. It is My will because ego of gender should be eradicated forever. Ego of caste, gender, wealth, youth, beauty, knowledge, tradition, religion, country etc., shall be expelled out.

Gas generated from potato etc., cold generated from sweet and cool foods, indigestion coming from oil etc., spoil the health. You must stop the journey in rainy season since you will be attacked by illness. The secret of Chaaturmaasya (staying in one place during rainy season) is only this. You must have proper quantum of sleep to keep mind fresh and body also healthy. ***You must adapt yourself carefully according to changing seasons.***

If you insist Me through penance to cancel the bad fruit of bad deed, I am very much irritated because I prepared the constitution of deeds and fruits. I Myself gave the judgment. Now, if I cancel the fruit of your deed, sages and angels will say that I am a crack. Hence, due to your worship, I alter the punishment into other convenient form or postpone it to the next birth with compounded interest. ***Change in the form of punishment also gives you lot of relief.*** For a crime, it is written that Rs.1000/- fine or 6 months imprisonment is two forms of punishment. For a beggar, prison for 6 months is more convenient since he can get free food for six months. For a rich man Rs.1000/- fine is convenient so that he can continue his works.

Anger in one sense can be the way to God. ***Such anger should be based on excess of love like the case of Satyabhama frequently becoming angry with the Lord.*** The anger of demons is in different angle based on hatred to God. Such anger can't lead the soul to God.

It is sufficient to work for some limited time to earn for the minimum needs like food, drink etc. In spite of such possibility, if one works all the time to earn just money only, such soul will be born as animal or bird, which has to put efforts all the time just to earn food. If a soul concentrates on God at least for some time, there is a possibility of human rebirth. The soul earning all the time doesn't know that these earnings can't help it in the upper world. The soul earns more and more for its personal family, which also does not help it in the upper world. Excess of money spoils the family members also. The family doesn't even recognize you there. ***Whatever you have given to them with lot of fascination, all that is only clearing the past loan with interest and hence they are not ungrateful to you if they don't care for you in the upper world.*** You feel that you have given wealth to them due to your climax of real love. In fact, it is not so. This excess love is created by God to cover your eyes as mask that provokes you to clear their loan. Such action of God is the divine Maya. ***If you allot some time to God to whom also you are always indebted, your next birth shall be without any financial problems.*** A born rich man is he, who left all his duties due to the help of a rich man and devoted all time for God's service in the previous birth. Such born rich man shall help another devotee for propagation again in the same way. If you donate your wealth to God, your issues are blessed by God to become more wealthy. Otherwise, the issues will lose your wealth and become useless due to vices. At least, divert yourself to God based on this concept of the welfare of your issues only! By this way, it is proved that there is no real love towards God in your heart. Yet, initial level is always with mistakes only (***Sarvārambhā hi...*** Gita). The forced love on God for boons in the beginning may develop in to natural real love in course of time. In the ancient days, marriages were done simply by the will of elders whether the boy or girl likes or not the other partner. Yet, such marriages were successful in course of time with gradually developed wonderful love seen in the couple. Most of the arranged marriages are successful in due course of time. All love marriages are also not successful. ***The elders arranging a match between a boy and a girl, also see the matching of beauty between both and they are not such blind fools to neglect this point since they faced this same point when they were young!*** Hence, there is every possibility of a forced unreal devotion in the beginning to transform into to

real devotion in course of time. Granting boons for theoretical (Veshyaa) and practical (Vyshya) devotions is also a forced unreal devotion only. But, in course of time, such unreal devotion may be transformed in to real devotion. ***The tradition of forced unreal devotion on souls started with this possible hope of transformation in to real devotion in future.*** Hence, the earlier major part of the Veda concentrates on various worships to God for getting various selfish desires fulfilled. It is like giving chocolate to kids in the initial stage of going to school. Later on, the student gets interest in the knowledge and goes to college without any chocolate. The posterior part of the Veda (Upanishad) indicates the college student. But, if you sit in the school only throughout your life aspiring always chocolates, you are no more sent to school. You will be asked to leave the school and go for work to earn! Similarly, if you sit in the initial level (forced unreal devotion of worshipping God for materialistic problems and boons) only throughout your life, you will be thrown into the cycle of animals and birds, which always work for selfish benefit only. You are unfit to be readmitted into humanity since human birth is mainly for the sake of recognition and worship of God only. All these worldly works are just secondary only.

Don't worry about the form of God. God exists in all the divine forms. Whichever form attracts you, stick to it without criticizing other forms. If you criticized other form, simultaneously, you have criticized your form only since God is merged with every divine form. Similarly, you need not bother about the way of worship of God. All the ways lead to God provided you are alive to walk in the path. If you are not alive, what is the use of the debate about paths like which is better? Which is best? Which is worst? etc. You must not worry about the path. One path may be longer than other. The alive person can reach God even by the long path. A dead person can't reach God even in the shortest path. Even if both are alive, the person in the long path may reach early if he has strength due to which fast walk or even running is possible. The other person walking in the short path may be very weak and can reach God only after long time. Now, let us know what is life and what is the strength in walk mentioned above. ***The life is the practical devotion*** (sacrifice and service) based on pure theoretical devotion. The strength is not the magnitude of the quantum of sacrifice or service. It is the ***percentage of the quantum of sacrifice or service*** in the total possessed by you. A beggar sacrificing one rupee is the strongest. An old man, who can work for one hour, working for one hour in divine service, is the strongest. A king sacrificing one lakh rupees is weakest. A young man, who can work for 6 hours, working for 3 hours only, is weakest. I assuredly tell all of you that Datta never counts what you

have given to Him, but, finds what more remaining you have still in your pocket! The ticket for journey is fixed based on the money present in your pocket and not on the money given in the counter of Datta. If you give Rs. 100/- and Rs. 900/- are still in your pocket, you will be given the ticket just for the nearest next railway station only. If you give Rs.10/- and don't have even a single rupee in pocket, you will be given the ticket up to the next terminal railway station. Don't criticize this divine railway minister as mad. In the spiritual railway administration, this is the policy of Datta, the railway minister. If you criticize this, you are mad. If you analyze this, understand truth and appreciate, you are the wisest. Please note one important point that while doing sacrifice or service to God, your mind must be fully filled with purest love to Him. Hence, it is told that ***practical devotion based on pure theoretical devotion is the path***. Theory associated with practical is also important. Practical sacrifice with theoretical love is like scented gold! Theoretical devotion is the mother of the practical devotion like a mother delivering the child. The mother accompanies the walking child also. Similarly, the pure theoretical devotion that generated the practical devotion must follow the latter during its implementation also. The rich young man, who has given Rs. 100/- and got the ticket for the next station also need not be discouraged in comparison with the beggar getting ticket up to terminal by paying Rs. 10/-, which was all possessed by him. The rich man should be satisfied that at least he has given Rs. 100/- and reached the next station practically. He is certainly better than a person not purchasing any ticket keeping Rs. 1000/- tight in the pocket. ***A humble beginning is always better than zero***. This analysis shows only that one should not feel proud about the magnitude of his sacrifice and service to mock a poor man for his meager sacrifice and service. If God starts His explanation with analysis, first shall be last and the last shall be first!

15—08—1993 05.00 am

All the divine forms are in Me only like various roads in a city. You may travel on any road, you are in that city only. Even the roads out of the city existing in all the four directions lead to the same city only. Similarly all religions (paths) lead you to the same God (same city). Similarly, any form of God (just like any road in the city) makes no difference to say that every form of God belongs to the same God (just like you may be on any road in the city, you are in the city only). You come by that road which is in the direction of your home. Hence, the roads reaching Me are also one and the same. You can follow any religion and worship any divine form in this world, there is no difference. Even if you are conservative of your religion,

nothing is wrong. In fact, conservatism should be appreciated for the firm decision and rigid effort in a religion followed by his/her ancestors. There is nothing wrong in this and more over this is highly appreciable (*Svadharmenidhanam... Gita*). The problem comes only when you start criticizing other divine forms and other paths (religions). If you bend your head in your path and reach the centre, such conservatism is not wrong. But, if you lift your head and mock others travelling in different paths leading to the same centre, you will never reach the goal even in your path as far as spiritual journey is concerned. Such attitude was developed by the middle age scholars and the ancient sages were like the conservatives travelling in their paths bending their heads down. Due to these ignorant middle age scholars, blind traditions were also propagated and splits in religions leading to mutual hatred resulted in chaos. The peace of the world is spoiled with terrorism based on religious difference. The father will be happy if his children are living with mutual love, happiness and peace, even if the children don't serve him. Love to father is Nivrutti and love between souls is Pravritti.

Universal Spirituality is the Goal of Shri Datta Swami

The main goal of this Datta Swami is to establish Universal Spirituality that runs through all the religions like the thread in the beads of a chain. This is like the Central Government of India running through all the State Governments. India is not a separate state and Universal Spirituality is not a separate religion. You can be Hindu or Buddhist or Christian or Muslim worshipping Krishna, Buddha, Christ and Mohammad respectively like a Tamil or Andhra or Keralite or Maratha etc. Simultaneously, you belong to Universal Spirituality like Indian. The statement to be chanted in the Universal Spirituality is '*Aum namaḥ Kṛṣṇa Buddha Crīstu Mohammadādi avatāra Dattāya*'. Which means '*salutations to Datta, who is incarnated as Krishna, Buddha, Christ, Mohammad etc*'. After saluting God of your religion, you salute that one Universal God by this statement. The word Datta here means just '*given*', indicating that the unimaginable God is given to humanity in the form of these human incarnations. Remember that Datta has no significance of any specific religion.

Remember that you can't achieve anything extra after death. Whatever you attained while you are alive here, that much only follows you after death also. If you got salvation from worldly bonds and caught God in human form here, you are a liberated soul and you will be attached with God in energetic form also in the upper world since energetic incarnation is

the same human incarnation. ***If you are fascinated to worldly bonds here, you are not a liberated soul after death also and continue with the same worldly fascinations.*** Due to the severe fascination to worldly bonds here, you will wander on this earth as an evil spirit (ghost) only. Since you have neglected the human incarnation, you can't be attached in the energetic form of God there due to same repulsion of common media. Hence, death has no specialty, which is like a gate between here and there. Therefore, learn the truth and follow the spiritual path here itself to attain anything here itself while you are alive. ***If you are misguided to think that something different will be achieved by you after death, you are simply fooled.*** Even after death, a bonded soul remains bonded with this world only and such soul wanders between hell, heaven and earth only.

There is no difference between unimaginable God and Datta (Ishwara). Unimaginable God is like a person without any imagination. Datta or Ishwara (unimaginable God in first energetic form before creation of world) is like the same person creating some imaginary world on which He has perfect control. The person in the first state didn't imagine anything and therefore the world is unreal to the first person. For the same person in second stage also, the world is almost unreal because the imagination is very very weak compared to the imagining person. In the second state, we can't say that the imaginary world is really unreal, but, can be treated as unreal due to its very weak and negligible strength. The imagined world is unreal in essence but gains reality due to the experience of imagining person in feeling the unreal as real. The reality of experience happens to be the reality of imagined world. Assume that a person walks through vacant space in the room without any imagination. This is the first state before creation of the imaginary world. Suppose the same person walks through this same vacant space imagining a wall just before him, then also, the person walks just like in the first state only since imaginary wall is essentially unreal, though is experienced as real by the imagining person. The absence and presence of imaginary wall makes no difference due to its essential unreality. His walk in the second state also is not hindered by the imaginary wall in any way. The imagination gives Him the least entertainment since imaginary wall is almost absent. The word 'almost' is used because of its reality in his experience. All this pertains to the imagining soul in awaken state.

The state of a soul in dream is totally different. In your dream you are walking and the same imaginary wall in the dream is as real as yourself and obstructs you in your dream. You can't walk through the wall in the dream since you are under the control of the dream and also happen to be a part of

the dream. You are not the dreaming person but you are dreamt person being part of the dream. A dreamer can never become part of dream directly. You are also imagined person in dream and you are as good as that imagined wall in reality. A person least entertained by his imaginary world identifies himself with a person of the same imaginary world (such person of imaginary world is also unreal) and enjoys the dream fully through perfect ignorance of that imagined person, who is feeling the imaginary world as equally real. This is the concept of energetic incarnation or human incarnation of God in the world. The imagined person (person in imaginary world) is like a blind person unable to perceive the unreal nature of dream. The person imagining the imaginary world is like a lame person unable to enjoy the dream by perceiving the unreal nature of the dream. When both join, both can walk in the correct path (*Paṅgvandha nyāya*). The lame person will give guidance about direction in the path. The blind person will walk as per the direction given by lame, carrying on the lame on his shoulders. Similarly, the vision, touch and talk are due to the imagined (blind) person. The spiritual knowledge given to humanity is due to the imagining (lame) person. All the enjoyment of the imaginary world is simultaneously received by God and God gets involved in it also in real way. Since there is no difference between imagining person (God) and imagined person (human being possessed by God) due to perfect merge, everything belongs simultaneously to both becoming one (both became one by merge).

Of course, you can say that awareness is the actual item and not the imagining person. Is there independent awareness without a container (living being)? *Awareness is to know itself or to know something else*. It is an activity or work. Only work can't exist independently without working element. Such working element is the unimaginable God, who is able to do the activity (work) or the process of knowing due to His unimaginable power in the absence of awareness, matter and energy. If awareness is independent entity, we must find walking, talking, dancing etc., also independently without the working person! The imaginer of imaginary world is unimaginable God. Before creating imaginary world or day dream (in the sense that one doesn't sleep in the day and only imagines dream in awaken state. This should not be confused with a person sleeping in the day time also and is dreaming. Such dream of sleep in day time is as good as dream of sleep in night.), the unimaginable God identifies Himself with first energetic form created by Him called as Ishwara or Datta. The energetic form Datta is the different from human being (of human incarnation) since *ignorance did not start at all before the creation*.

Hence, the imaginary world is created by unimaginable God and same unimaginable God mediated by first energetic form called as Datta or Ishwara controls it. Then, Datta containing merged unimaginable God in Him, merges with some specific selected energetic or human forms called as energetic or human incarnations respectively. Energetic form like Ganapati becomes God when Datta merges with Ganapati in the upper world. Similarly, when Datta merges with Vasudeva (Krishna) on this earth, Krishna becomes God. The soul is a part of the imaginary world and is controlled by the day dream or imaginary world and such day-dream controlling the soul is as good as night dream as far as the dreamt person or imagined person (human being) is concerned. God is always imaginer and soul is always controlled person of the day dream (imagination of God) and such controlled person is as good as the controlled person in the night dream. You shouldn't be confused to say that the same imaginer slept, the day dream is converted in to night dream and the imaginer Himself became the controlled dreamt person or soul. This brings a very big problem that if the imaginer Himself became the controlled soul (dreamt person), does it mean the imaginer (Ishwara) disappeared because the same Ishwara became the dreamt person? Hence, ***you must take the day dream of one person and night dream of another person.*** The imaginer of the day dream in the awoken state is a different person called as Ishwara or Datta whereas the dreamt person (person controlled in dream) controlled by the day dream or night dream is a different person called as soul. You can't take a single dream simultaneously as day dream and night dream employing only a single person, who (Ishwara) is always in the awoken state imagining the day dream and also simultaneously in sleep state (soul) caught by his own day dream due to sleep in the day itself! If the imaginer is in awoken state imagining as imaginary world, you can't make the same person to sleep and become a controlled dreamt person, in which case Ishwara and awoken state can't exist simultaneously. If you keep Ishwara as imaginer in the awoken state only, He can't sleep and become controlled dreamt person. In His imaginary world, another person may exist as controlled dreamt person called as soul. If the imaginer (Ishwara) enters His imaginary world while remaining in the awoken state, by identifying Himself with a dreamt person to become human incarnation, the imaginer is not controlled by His day dream since He did not sleep at all. Such human incarnation still remains in awoken state only and is never controlled by the day dream. Thus, the case of human incarnation is totally different. An ordinary dreamt person caught by the dream is the normal human being (soul) controlled by the imaginary world, which is in turn under the control of Ishwara only.

The simile should not be applied to the concept in total sense. If you say that the awareness of one person as imaginer is maintaining the imaginary world forever, you can't say that simultaneously the same imaginer slept and became the imagined person (soul) or part of the imagined world. This makes the imagined world devoid of the imaginer or controller (Ishwara), who already slept! Here, we must understand two points: 1) The imaginer controlling the imaginary world continues forever as Ishwara and 2) the imagined person in the imaginary world is controlled by the imaginary world forever, which is ultimately controlled by the ultimate controller, Ishwara. The imagined person has no freedom just like a dreamt person is controlled by the dream after sleep. In this aspect, you need not touch the person before sleep because the dreamt person in dream is a simile for the imagined-person in the imaginary world. Imagining person, imaginary world containing imagined persons alone stands as the total picture, in which the imagined person controlled by imaginary world (day dream) is just compared with the dreamt person (person in dream) controlled by night dream. If you take the dreamer before the dream, you do not have the dream in such awaken state. If you go to next state of dream, the dreamer does not exist at all as far as the dream is concerned since even in night dream the dreamer didn't enter the dream directly. The dreamer in the night dream can't be called as dreamer anymore since the dreamer is fully controlled by the dream. A representative imaginary form of the dreamer alone exists in the dream, which is as good as any part of the dream. Sharp and patient analysis is required here to understand the point.

The day dreamer (Ishwara) and night dreamer (soul) do not have any comparison anywhere. The day dream (imaginary world) proceeds as per the wish of dreamer whereas the night dream proceeds on its own accord and not as per the wish of the dreamer. In such case, you can't say that the day dreamer is turned into night dreamer.

Mere miracles are not deciding factors to confirm the human incarnation because demons blessed by Me also performed miracles. The biggest miracle is creation, control and dissolution of the world, which can't be done by demons as pointed out in the Brahma Sutras (*Jagat vyāpāra varjyam...*).

23—09—1993 05.00 am

God Shiva burnt Cupid by His third eye when he tried to attract God towards Parvati. What is the inner meaning? Parvati means daughter of hill. Hill means matter indicating the physical body. The shinning beauty of the body is inert energy. The love expressed and ego of beauty is awareness.

All these three are components of creation representing the soul is called as Parvati. ***The soul is made of Prakruti and hence every soul is a female.*** Cupid is the personified worldly attraction trying to attract a spiritual aspirant (represented by Lord Shiva) towards worldly bonds. ***This means that the Rajas and Tamas try to attract Sattvic spiritual aspirant towards worldly bonds.*** The third eye of Lord Shiva represents the analytical spiritual knowledge with the help of which the worldly desire is burnt. Knowledge or Sattvam represents fire in the third hidden eye. The two physical eyes, representing Rajas and Tamas seeing a beautiful girl are made blind by the worldly desire and hence, can't think of spiritual knowledge. Only the third eye (the third of Lord Shiva is also in closed state), which is not seeing the girl can be above the lust and can analyze impartially in a free state. The Cupid (worldly desire) is always a stupid and tries to attack even God thinking Him as a soul. Just for a minute the senses of God were also shaken by the astonishing beauty of Parvati due to the arrow shot by Cupid, called as Sammohana or the weapon of intense fascination. This indicates that no soul can resist it. God acted so to preach this point. Hence, ***spontaneous prevention is impossible. Only cure by using the knowledge fire of third eye is the solution.*** To show this cure, He controlled the disturbance just after one minute and burnt the Cupid with the fire of third eye. This means that even the top most spiritual aspirant will be attacked and shaken for some time due to the influence of polluted psychology (Samskara) of previous births. In the case of Lord Shiva, previous pattern of the psychology was experience of family life with His first wife called Sati. Then, one can burn the worldly desire by his strong spiritual knowledge. ***The fire of the eye indicates the strengthened true knowledge.*** Parvati is unmarried and sexual thought before marriage is not justified and hence, Cupid was burnt by God for the sake of Pravrutti or destruction of injustice. The third eye of fire represents your divine spiritual preacher in whose association you can do this burning. The two eyes represent Sun and Moon and the third represents knowledge-fire that shines in all the times. Sun and Moon shine in their specific times (day or night) only. The third eye is on the forehead representing the place of brain (intelligence) doing analysis for taking decision. ***The Sun and Moon (physical eyes) represent Rajas (energy) and Tamas (night or darkness), whereas the fire (third eye) represents Sattvam or knowledge.*** Rajas is activity (day) and Tamas is blind (night) worldly desire of sleep or ignorance. Sattvam is the analytical spiritual knowledge. This story happened on the snow mountain and snow is rained by Moon. Moon represents mind and hence all this takes place in mind. After this, Parvati

left the ego of beauty of her body and did lot of penance for God Shiva, which is the beginning of Nivrutti from the angle of Parvati. Then, marriage took place in proper way. Then Cupid was blessed by God for His service. Justified desire is not at all wrong (*Dharmāviruddhaḥ kāmo'smi... Gita*). Any extent of lust between married couple is justified.

Spiritual knowledge is captured from divine preacher and it grows in the association of your spiritual friends. Divine preacher is like water and spiritual friends are like fertilizers for the seed of spiritual knowledge to grow as big tree. In Yoga, the two eyes are concentrated on the tip of nose at the centre of the two eyebrows, which represents the indication of third eye on forehead (brain) for analysis. If you don't recognize this inner sense, your mode of such eyes can be used only to threaten children!

Cosmic Vision

23—09—1993 12.00 am

The cosmic vision given by God Krishna is to show that this world was created and it didn't exist before creation (cosmic vision). It (cosmic vision or world) is maintained for some time and again was dissolved to show that it will not exist after its end. Reality exists always and it can never be unreal at any time. This establishes that the creation is unreal with respect to real God. Krishna showed this vision to say that the human incarnation is the actual unimaginable God (due to perfect merge with Datta and perfect merge of Datta with the human being), who is the creator, maintainer and destroyer of this world. You always see the human incarnation with respect to the body or medium only, which has birth, existence for some time and death. This body including soul (human being) is a part of creation like all of you, in to which I entered and merged to become one only for the sake of your vision, conversation etc. There is no other way than this (*Nānyaḥ panthāḥ— Veda*) because I am unimaginable even to your deepest imagination. Due to homogeneous merge, you see Me only and talk with Me, the unimaginable God only. If you touch the electrified wire, you are touching electricity only and not the wire because electricity only gives shock and not the wire without electricity. This means that the electricity and wire are perfectly merged with each other. *This unimaginable knowledge and some unimaginable events you observe are the shocks of God-electricity only and not of the human being-wire.*

25—09—1993 04.00 am

All the four Vedas are one Veda only because the Veda means the knowledge, which exists in all four texts in common. The meaning is one

and the same, which is the spiritual knowledge that is preached to you and not known to you already. You have ocean of knowledge of world acquired through authorities like perception (Pratyaksha), inference (Anumaana), similarity (Upamaana), reference scripture (Shabda) etc. From the Vedas, you get such precious spiritual knowledge not achieved by you from the world through these authorities. The Veda is in four different volumes based on difference in the word and not in the meaning. Word means language used for communication. It can be prose (Yajur Veda), poem (Rug Veda) and song (Sama Veda). Many accept the classification as three Vedas only. The Atharvana Veda is based on the mental recitation in silent language and stands as the fourth Veda. It is better to worship Me through four Vedas. Anybody will be pleased if you supply the food in varieties. Your mind is also bored with one mode of worship or one item of food.

Brahmana means the soul having perfect true spiritual knowledge, which is the Veda, and diverts all towards God (***Brahma Vedaṃ Jānāti, Sarvān Brahma Paramātmānaṃ nayati iti***). Kshatriya means the soul implementing the spiritual knowledge in practice crossing over the worldly obstructions wounding you (***Kṣatāt vighnarūpāt trāyate iti***). Vyshya means ordinary human being ('Vit' means normal human being), who aspires both this world as well as the upper world and worships God (theoretically as well as practically) mainly for the fulfillment of personal desires only. Shudra means almost an atheist, who is constantly immersed in the worldly life only and is shaken always with worldly grief only (***shuk-śoke, śocati iti***). The fifth untouchable caste belongs to a person, who is a perfect furious atheist criticizing the spiritual knowledge (***chadi-kope caṇḍaḥ-krddhaḥ-caṇḍālah***). The caste shall be decided on qualities and deeds only, but, not by birth. Based on birth, you say that Ravana is Brahmana and Krishna is Yadava (a backward caste)! Is it justified in any way? Ego of caste by birth is the worst of all egos.

You see devotion of My top most servants. What is the reason for them to be like animals, birds etc.? They are not condemned souls thrown in to births of animals and birds. The reason is that ***since I am in the human form, they don't want to be in the same level of their Master***. Nandi is bull, Swan and Garuda are birds, Shesha is a serpent. Deity of justice is cow. The Vedas are dogs. I have special affection on dog since it represents unshakable faith. Hence, ***the dog represents most powerful deity called as Kalabhairava***, thereby meaning that unshakable faith is the highest power.

Always try to minimize your desires to reach the final state of no desire. You know that worship of God without desire for any fruit in return

will take you to the climax of Nivrutti, which is the highest unimaginable fruit!

Soul is the form of six vices. Creation is the form of three qualities (Sattvam, Rajas and Tamas). I am beyond the creation including the soul. ***The imaginable soul through imaginable path shall reach the unimaginable God mediated by imaginable medium.*** The thumb (Angushtha) indicates unimaginable God always standing separate from the other four fingers, which are always united. The indicating finger (Tarjani) represents Jiiva with ego of individuality. This individual soul can be called as soul also since both are imaginable awareness only. The individual soul is always associated with the other three fingers (Madyamika, Anamika, and Kanishthika) representing the three basic qualities or creation. The soul is always associated with the world since soul is a part of the imaginable world and is always away from the unimaginable God. This is the natural state of a palm seen. In spiritual meditation, you find a special mode of palm (Chinmudra), in which the indicating finger (soul) leaves the other three fingers (creation) and joins with the God (thumb), which is unnatural and forced state. Hence, soul is trapped by the world in spontaneous process to lower its power (free energy). ***By forced spiritual effort, the soul joins God to raise its power (free energy).*** This is scientific explanation of spontaneity.

Creation means the process (work of creation) as well as the product (world) since we use this word in both senses of work and product. This means that the product is also the work only. Work is basically inert energy and hence the process and product are work or inert energy only. The working element is God. Hence, the total picture is God in the mode of work. Everything in the creation is work of God only (like walking, talking, thinking etc.). When you are walking, are there two items visible like walker and walk separately? Only one item is visible, which is the walker or talker or thinker only. Similarly, there is only one God (unimaginable God) and the rest is unreal to Him. When the walker stops walking or talker stops taking, or thinker stops thinking, you will find the single unimaginable God without imaginable work or creation like Shiva after dance. This entire world is only imaginary world of God. You may argue ***“apart from the walker, walking exists separately as kinetic energy. The walker (on stopping walking) is potential energy (matter is also a form of energy). Moreover, since both potential and kinetic energies are energy only, God and world are one only”***. This is the problem of overextension in simile. When I give a simile, it is always from world only made of imaginable items only. My concept deals with unimaginable God and

imaginable world in the simile. Hence, you can't apply the worldly simile in total sense to the concept of God beyond the world. Even in comparing two imaginable items, simile should not be applied in total sense like in the similarity of face and moon (similarity is only in pleasantness and not in aspects like moon has black spots, moon decreases or increases everyday etc.). ***You can't make unimaginable God and imaginable world as one and same in which case there is no need of any spiritual effort.*** You must know that every static form is only a form of energy, which always has internal dynamism in the form of waves. This dynamism is the force or power, which is the essential structure of energy. Any thought like desire also is dynamism only. Hence, the entire world is just different forms of dynamism of God only, which is represented by the dance of God Shiva. You can never be away from dynamism (work or karma) since you are also essentially work only. Hence, becoming static or inactive is impossible (***Jātu tiṣṭhatyakarmakṛt...*** Gita). But, the Gita says that the highest stage is to be static without work that can be attained by samnyaasa or sacrifice (***Naiṣkarmya siddhim...*** Gita). Here, leaving work means leaving worldly work by minimizing fascination to worldly bonds and this is achieved by involving yourself in the work of God. Sacrifice of total work is impossible as said above by the same God.

The Human Incarnation is God Himself

26—09—1993 05.00 am

Nirguna (beyond qualities) applies to unimaginable God, who is beyond the entire creation. Gunas mean qualities, which mean thoughts. Gunas stand for even the three qualities as basic components of the world. Thus, Nirguna should not be taken simply thoughtless item like stone, in which case you are confining the word Guna to thought only. It should be taken as an item beyond the entire creation because the basic components of the world called as Sattvam, Rajas and Tamas are also called as subtle inert properties. The blue color of lotus is also called as quality or property (Guna) of inert item. The whole world is a composite of various works of God. All the works of awareness are thoughts (Sattvam). All the work form-properties of inert energy like light, heat, electricity etc., are inert works (Rajas). All the work forms of ignorance appear as materialized forms of matter (Tamas) like the various elements and compounds made of materialized atoms. Since God is beyond all these works (components of entire creation), He is called as Nirguna. In the beginning of creation, these three qualities as subtle forms of works exist as the basic components called as the three qualities. Hence, Guna or quality need not be confined to non-

inert awareness only. We call a medicine has a specific quality (Oshadhi Guna). The medicine is inert. Hence, ***the three basic qualities Sattvam, Rajas and Tamas are not confined to non-inert awareness only. You can confine Guna to thought (awareness) from the angle of God since all items of creation are only thoughts of God.*** But, if you take the angle of creation, Guna means both non-inert thoughts of awareness and also inert properties of inert items like energy and matter.

I become a spectator (*Saakshi*) of My imaginary world and get entertainment to little extent only since My imagination is almost nil to Me. The imagination is certainly made of very weak substance to be neglected as nil just like an imagination before the concrete imaginer. By this, you can't bring homogeneity in cause and effect and say that imaginary world and imaginer are awareness only. Since God (cause) is unimaginable, you can't call God as imaginable awareness. He can be called as unimaginable awareness, which means that the unimaginable God knows without the worldly awareness, which is based on inert energy (transportation of information) and inert matter (nervous system and brain). The absolute unimaginable awareness of unimaginable God and the relative imaginable awareness of human being or totally different from each other having one similarity in end, which is to know something. This means that both unimaginable God (without eyes, nervous system and brain) and the human being know that this is a tree and that is a hill. The relative awareness in a human being disappears in the deep sleep remaining as inert energy called in a talented way as awareness with full ignorance. In the deep sleep, the happiness of rest of brain is not received due to absence of awareness. The freshness of rest is received by the awareness as soon as it is awoken. The awareness makes an inference that the body rested well in the adjacent past time. This does not mean that awareness existed in the deep sleep, which was receiving the happiness of freshness continuously during the sleep. Such argument is against the experience of anybody. Then, why Shankara told that the awareness exists in the deep sleep of every human being in the state of enjoying bliss (*Praajna*)? The answer for this question is given as two points: 1) In the human incarnation, the unimaginable God exists with unimaginable awareness, which does not disappear in deep sleep due to the rest of brain and nervous system. ***Such unimaginable awareness exists alone in deep sleep since the entertainment with the external world as well as entertainment with dream ended in deep sleep.*** The state of unimaginable awareness is similar to the state of a person after returning from Cinema Theater and enjoying by its memories. 2) I told in My speech given to Sanskrit scholars here, sometime back, that every human being

was declared as God (human incarnation) by Shankara in order to motivate them towards theism. Hence, Shankara is forced to say that the state of human incarnation is the state of every human being, which resulted in saying that awareness exists in deep sleep of every human being also. We must understand this point in view of the forced context of that time.

A spectator of cinema gets some entertainment only on seeing, but, such soul gets full entertainment only when it acts in a role in a cinema directly. This is called as entering the cinema field (God entering creation). Basic reason is entertainment (*Na ramate*— Veda). Entertainment to some extent as a spectator is next stage after the stage of creation in which I have awareness through My unimaginable power and I am still in the state of unimaginable God mediated by the first energetic form, fully controlling the world as Ishwara (*Sākṣī cetā kevalo nirguṇaśca...* Veda). To get full entertainment, I enter My imaginary world to merge with a soul in energetic body to become energetic incarnation in the upper worlds and to merge with human being (soul in materialized human body) on this earth to become human incarnation (*Tadevānuprāviśat...* Veda) and this is My final step. Entry in to world need not be taken as the awareness in all the living beings and entry into a single human being can also be said as the entry into world. If one enters a house to sit in a room, you can say that he entered the house and hence he is to be found everywhere in the house. When you say that the entry of God in to the world as awareness in living beings, then also God doesn't exist in the entire world so that every item of the world should become a living being! When I become incarnation, I merge homogeneously with the entire medium so that I become that medium itself. I remain in invisible-unimaginable state as well as invisible-imaginable state simultaneously due to My omnipotence (*Sacca tyacca abhavat*— Veda). Any sweet is prepared by mixing tasteless flour and sweet sugar. Both flour and sugar are mixed homogeneously so that when you eat the sweet, what are you saying? You say that the prepared sweet is good in taste. How can you even call it as sweet since it is made of both tasteless flour and sweet sugar? You must call it as sweet & tasteless-eatable item to be good. But, you call it as only sweet indicting sugar only and flour is totally neglected. You have neglected the flour because when you eat it, you don't experience both tasteless flour and sweet sugar simultaneously or at least alternatively. Your saying is based on your experience of sweet taste only and hence saying so is justified. You put your finger on a burning stick. Stick by itself is cool. The fire is hot. Both are associated there. You don't say your experience as cool and hot simultaneously or cool and hot alternatively representing both stick and fire

respectively. You say simply that it is hot as your finger is burnt. Stick is neither hot nor burns anything. Here, the weaker flour and weaker stick are subsided by the powerful sugar and fire respectively. The stronger is called as whole (God) and the weaker human being is called as part (by Ramanuja). Hence, logically and by experience also, the human incarnation is directly the unimaginable God, who is expressing His powerful qualities. This is the perfect monism.

Your spiritual effort should be always in your theoretical and practical devotions only. Be always in the spiritual effort. You may change one mode of spiritual effort into other, but, should not be without any spiritual effort. You can change one type of cloth by other type of cloth, but, should never be naked.

Seventh Adhyaaya is completed.

Adhyaaya 8

DEEDS, FRUITS AND THE GOAL OF SOULS**Knower of the Deepest Secrets of Souls**

February 12, 2017

Part-1**O Learned and Devoted Servants of God,****20—09—1993**

{On 20—09—1993, the couple along with Swami visited a saint called as Swami Narendra Maharaj to whose feet all the three submitted their salutations with respect. Maharaj felt some divinity in Swami. On the evening of that day, the couple and Swami went to the temple as usual. Maharaj also came to the temple standing far behind and found Swami and couple in the usual crowd. Maharaj thought that if this Swami has some divinity in Him, He should come back a little and ring an old bell, which was tied up for not to be used. Swami looked back and found Maharaj with a smile, came back a little and made a high jump to ring the old bell. Next day, when these three visited Maharaj, he told these people about what had happened in the previous evening in the temple. Shri C B K Murthy was happy and told Maharaj that Swami had the vision of Lord Dattatreya. Suddenly, the colour of face of Maharaj changed with jealousy and shouted with anger saying “Vision of Datta! In this Kali age, Datta is not seen by any human being. This is utter lie. You have seen ghost and not Datta”. Swami replied to Maharaj “You only deal with ghosts while doing black magic. You tried to do black magic on your own preacher. The preacher gave a slap and necked you out of the asylum”. Maharaj told that whatever was told by Swami is another utter lie! All the three saluted him as usual and returned to the residence in the night. The couple was afraid of his anger. In the night since while sleeping, Swami told the couple “The vehicle, Lion, of Shakti is moving around that residence since Maharaj is trying to do some black magic on Me. Don’t fear”. The couple was more afraid and didn’t sleep at all! Swami slept as usual. At 04.00 am, the bolted doors of the residence were terrible beaten by somebody! The couple was terrified with shock and the awakened Swami asked them to open the doors asking the couple for apology for disturbing their sleep by telling about black magic and lion. The doors were opened by the couple. Maharaj

rushed inside and fell on the feet of Swami. Swami also caught the feet of Maharaj saying “You are saint and I am householder. I should catch your feet but not reverse”. Maharaj removed his hands from the feet of Swami and Swami also removed His hands from the feet of Maharaj. Then, Maharaj wept loud, asking apology from Swami again and again. Maharaj told “Due to jealousy, I tried to do black magic on Swami, for which I worshipped Mahakaali in this night. The Divine Mother appeared and gave a hit with palm by folding fingers having diamond rings. By that hit, all the stars appeared before my eyes! She told that you are Lord Datta and that I shall fall on your feet and apologize. Immediately I ran to this place. Whatever You told about my preacher, yesterday, is totally true, which I kept as top most secret”. Swami consoled him by telling “Don’t worry. Go back to your asylum. Your preacher (Guru) will receive you with love since I have recommended your case to him”. From that day onwards, the couple became totally devoted to Swami}.

24—09—1993, 04.00 am

When the soul embedded by subtle body leaves the gross body in death, there will be inconvenience in the exit of the soul. This inconvenience gives some pain because *the soul was so far attached to properties earned by it and to its family members*. To leave all these in one instance permanently gives lot of pain. That is the last minute in which the fascination to wealth and family exists, which is known by the soul in death. *As much fascination you develop with these worldly bonds in your life, so much will be the pain!* The inconvenience in leaving the gross body is just like removing a tight shirt from the body. The fascination developed to this gross body is this inconvenience, which also joins the pain. The two names of the gross body as deha and sharira always remind you that one day the gross body gets destroyed. Deha means that which is burnt in fire (*dahyate iti*). Sharira means that which decomposes into five elements in case the body is not burnt and buried (*sīryate iti*). Whenever, you refer your gross body, you must use these two words so that your fascination to it does not grow much.

Apart from the above said pain, lot of intense pain is also developed as I explained in two verses some time back regarding the last flash of intelligence and last agony subsequently developed. This pain is far greater than the pain received by soul due to the inconvenience in relieving itself from gross body. To understand this clearly, I give an example: One person is travelling in a bus, which was crowded much and the person felt lot of inconvenience and pain in the journey. After reaching the next city, he

attended an interview in which he failed since he could not answer any question. While travelling also, he knows very well that he is zero in the subject and will certainly lose the interview. He is attending the interview forced by his parents and hence the journey is inevitable. The pain caused due to inconvenience in the journey is far lesser than the future pain imagined due to certainty in loss of coming interview. Hence, the pain in the inevitable death is far lesser than the pain to be received in the hell in the immediate future due to absence of protection from God, whom the soul never cared. The cared family cannot protect the soul in the hell. Knowledge of this topic and its frequent memory in life will help any soul in developing care to God and in reducing fascination to these worldly bonds.

Prarabdha, Aagaami and Sanchita

(Shri CB K Murthy asked for explanation of prarabdha, aagaami and sanchita)

These three words explain the wheel of deeds of a human being with reference to the treatment of God that changes from one human being to the other depending upon the case. The deeds done by a human being are generated from its specific theoretical pattern of psychology, which is called as samskaara. *This pattern depends upon the past history of several previous births including as trees, animals, birds, insects, worms, demons, angels and human beings.* People often question about the situation of souls in the very beginning of creation, in which difference can't have any place. It is true that all souls made of awareness and thoughts were originally similar and the best, following a single right code of conduct prescribed by God. Soul was like the present robot following the uniform input. The souls were bored with the routine input and craved for freedom by the advanced part of Kruta age. It is just like the children grown with perfect discipline by parents in their childhood like to have freedom when they become young since they are irritated by the boring discipline. Even ethical scripture says that once the issue becomes 16 yrs. old, the parents should treat the issue as a friend. For the first 5 yrs, the issue should be served as a king. For the next 10 yrs. the issue should be forced into discipline like a servant and from 16th year to be treated as friend (*Rājavat pañca varṣāṇi, daśa varṣāṇi dāsavat, prūpte tu ṣoḍaśe varṣe putram mitravādācaret*). The earlier part of Kruta age was like the childhood and the latter part of Kruta and other ages were like youth. Hence, after some time, the issue must be given full freedom and parents are expected to treat them as friends and give advices only and not orders. Once, the earlier part of Kruta age ended, the souls became young and God gave them freedom to

think and to act. God framed the constitution explaining fruits of deeds and passed on to Prajaapatis like Manu to propagate and started giving advices to the souls like a friend (*Pravṛtti dharmam bodhayāmāsa-* Shankara). Due to this freedom given by God, the souls have gone in different ways developing different psychologies, which varied in the proportions of the basic three qualities called Sattvam, Rajas and Tamas. In the earlier part of Kruta age, only heaven existed and there was no hell since all souls went to heaven only because their behaviour was always with right character and conduct as directed by God. In the latter part of Kruta age, the hell was also created by God since some souls followed the ethical commands of God and some other souls violated to become demons like Somakaasura etc., who were directly punished by God since their behaviour was very much disturbing the society. Other sinful demons were punished in the hell. Intensive good and bad deeds were given immediate fruits here itself (*Atyutkataih...*). Any deed after receiving its fruit must end as per the rule. But, the psychology to do a deed called as behaviour or attitude (*Vaasanaa*) does not vanish by enjoying the fruit. ***The enjoyment of fruit of a good deed encourages the soul in its attitude. The enjoyment of fruit of a bad deed discourages the soul in its attitude***, but, the bad attitude never vanishes by the punishment. Since the force of bad attitude is reduced by the punishment, the society is benefited at least temporarily. ***The attitude of bad deed will vanish only by the divine spiritual knowledge***. Hence, the purpose of the hell is to send bad souls to the earth with reduced intensities of bad attitudes so that the soul will not do bad deeds to disturb the society in the beginning at least, which is its the childhood. Once the human being becomes young, its attitude comes out and grows as a tree provided its congenial atmosphere surrounds it because the soul is also fascinated to such atmosphere only. The same human being accidentally subjected to good atmosphere keeps the bad attitude in the stage of seed only. If the good atmosphere happens to be the true spiritual knowledge given by God in human form, the seed is smashed in to ash by the true knowledge-fire (*Jñānāgni...* Gita). ***The choice of atmosphere is again left to the soul in view of the freedom given to it.***

In the beginning of creation, up to certain span of time in Kruta age, the souls were homogeneous with good qualities of Sattvam. When God gave freedom, heterogeneity developed in souls in their psychologies due to the situations developed by themselves only. Situations developed by souls bring an atmosphere involving variation in thoughts irrespective of the initial homogeneous medium. This point is clarified: There are ten good people with homogeneity of goodness in both qualitative and quantitative

ways. These ten people developed a situation of electing a leader of their group. Any person of that group may become the leader. The elected leader gets ego and the rest nine get jealousy in course of time. The variation started in the psychologies of these equally good people. This variation is developed even though all the ten were equally good and there was no initial heterogeneity. Hence, you need not doubt about the development of variation in the psychologies of the souls, which were equal initially without any difference. Even in the early part of Kruta age, even though all souls were sages, ego and jealousy were developed in some souls, which were Rajas and Tamas in situations like arguments between sages regarding concepts. The sages themselves were responsible for such arguments and hence the souls are only responsible for the variation of psychologies since the sages themselves were responsible for the situations of arguments. But, the Rajas and Tamas were in traces since they did not fight physically like the kings in the later part of times due to strengthened Rajas and Tamas. Hence, even in the beginning of creation, Sattvam was almost 100 % in every soul and Rajas and Tamas existed in traces in every soul due to influence of inert Rajas and Tamas of nature. Hence, the scripture says that no single quality exists as absolute 100% pure. The situation developed by the souls brings variation between defeated scholar and victorious scholar, which provokes the traces of Rajas and Tamas in both scholars. Hence, the freedom given, associated with development of situations by the souls is responsible for the variation of psychologies. ***This means that the souls themselves are responsible for this variation and not God.***

When God created pure awareness (Sattvam), pure inert energy (Rajas) and pure matter (Tamas), there was no variation in the creation, which includes non-inert souls along with inert energy and matter. Since these three qualities were always intermingled in the creation, the effects of the other two qualities on any quality of awareness (thought) exist as traces and due to this reason no single isolated 100% quality can exist in this creation. Since the traces were negligible, there was no problem of bad effects on the thoughts of awareness in the beginning of Kruta age because the traces were also uniform in all souls. Since Rajas and Tamas were inert (energy and matter) the influence of these two qualities on Sattvam (awareness) was negligible. As the time proceeded and freedom was attained, the situations developed by the souls brought variation in the thoughts of the souls (lumps of awareness), which made Rajas and Tamas to grow well and suppress the Sattvam. Hence, God is not responsible for the variation in psychologies from the beginning and only the soul is responsible for it. The variation was not in the beginning but developed in

due course of time due to souls developing situations. A human being having more inert energy (Rajas) becomes egoistic to become the king owning more wealth or matter (Tamas). The inert energy and inert matter is no way responsible for these thoughts of Rajas and Tamas. The inert Rajas and Tamas influenced the thought of awareness (Sattvam). God is responsible for the creation of thoughtless awareness in the beginning and its subsequent good thoughts. Soul is responsible for the creation of bad thoughts in awareness since it only developed situations causing variation. Hence, Ishwara (Datta) is said to be mediated by Sattvam only. I have dealt this topic in detail before explaining the three types of deeds asked by you because every fellow poses a question to God that how the variation developed from the foremost situation of equality and homogeneity in souls.

Punishment and Reformation

24—09—1993, 04.00 pm

I have already explained the background of deeds, which is the variation of psychologies in terms of proportions of the three qualities called Sattvam, Rajas and Tamas. Sattvam stands for the original thoughtless awareness in the creation with which inert energy (Rajas) and inert matter (Tamas) were associated. When the process of thought generation started, due to the initial guidance of discipline enforced by God, good thoughts were developed, which come under the name Sattvam. The influences of inert Rajas and inert Tamas in traces have already developed thoughts of Rajas and Tamas in traces, which were negligible. The influence of inert items of nature on the non-inert thoughts of awareness is clearly explained in the Gita. In course of time the situations developed by souls provoked thoughts of Rajas and Tamas to become more and more strong and the variation developed is called as heterogeneity in psychology, which is continuing till today and will continue tomorrow also. These thoughts generated deeds. The good thoughts of Sattvam result in good deeds and these thoughts are encouraged by the fruits of heaven. The bad thoughts of Rajas and Tamas were discouraged by the punishments in hell. *A soul coming from heaven and hell to the earth has a specific ratio of these three qualities after encouragement of Sattvam in heaven and discouragement of Rajas and Tamas in hell.* According to the final ratio of the soul coming to earth, a congenial atmosphere to the specific ratio of soul attracts the soul to take birth here. This ratio responsible to the birth here is called as *Prarabdha*. The soul after birth here is mild in Rajas and Tamas due to the severe reduction of both in the hell. Neither the qualities

nor ratio of qualities vanishes due to this reduction in hell except the quantitative reduction. Based on this ratio, the soul is dragged to its congenial atmosphere to take birth and this ratio grows gradually by becoming adult in age. In the congenial atmosphere, the corresponding qualities grow generating corresponding deeds. After death, again the soul is processed through heaven and hell before coming in to next birth on this earth. When the soul leaves the gross body, the balance ratio accompanying the soul is called as *sanchita*. When the soul comes to the earth, the sanchita ratio with the soul is changed quantitatively. ***The Sattvam is enhanced in the heaven and Rajas and Tamas are depressed in hell. On the earth the Rajas and Tamas get enhanced again and relatively Sattvam is reduced.*** The deeds on the earth add their influences to the sanchita ratio and these deeds are called as *Aagaami*. This earth is world of deeds and not place of punishments and awards except the case of intensive deeds. God is always trying to help the soul by preaching spiritual knowledge, which can tremendously change this ratio so that Sattvam is almost 100% with negligible traces of Rajas and Tamas. The spiritual knowledge has such unimaginable power by which even 100% absolute Sattvam can result, which happens very rarely in the case of a very much deserving soul. God will not directly interfere with your wheel of practical deeds, but, through theory, God can smash all your sins practically! If the total reformation comes through spiritual knowledge, all the pending sins are cancelled because the aim of punishment is only reformation at least temporarily. There is no need of any punishment once permanent reformation is attained through spiritual knowledge. ***If God feels some hope of reformation in the case of a soul, He can order postponement of punishments with interest to sometime latter in this birth or even to future birth so that the soul is not disturbed in its effort.*** He has also the power to change one mode of punishment to the other to suit the convenience of such soul. An employee given punishment for six months imprisonment will lose basic job forever. God changes this imprisonment to payment of some fine so that the employee is not disturbed at all. Even the fine may be cancelled by the will of God so that no black spot enters the career, but, this fine is to be paid in the next birth with interest or some financial loss may happen in this birth itself. Like this, God helps the soul like a doctor helping the patient for cure. During such treatment, God is very careful in not hurting His beloved wife, the deity of justice, in any practical way following the rules, regulations and provisions of constitution written by Himself. ***God tries to show maximum love on any soul without disturbing the disciplined and justified code of administration of this universe run by the deity of justice.***

27—09—1993, 12.00 noon

Hanuman used Himself as a servant in the service of Lord Rama and the benefit of all His service went to the Lord only by getting back Sita. Hanuman is not benefited in any way since He did all the service without aspiration of any personal fruit in return. Hence, Hanuman is worshipped as God and several temples for Hanuman are seen. In the case of Arjuna, even though Arjuna fought as a servant in the service of God for establishment of justice, the fruit of the war was totally attained by Arjuna only and not even a trace of fruit went to Lord Krishna. There is no temple of Arjuna anywhere. In the Ramayana also, Sita asked Rama to get the golden deer due to her fascination towards it. Sita used the Lord for her desire and was caught by a chain of tragedies till the end. She has to enter the fire also and finally has to merge with the earth. Sati Devi also went to attend the sacrifice done by her father even though Lord Shiva objected. She also ended her life in the fire.

Knowledge gives all the details regarding God. Devotion gives the highest fascination for God. Action gives practical service with sacrifice to God. *Yoga gives the talent in preserving the energy, time and wealth to be used for God.* All these four are the foundation pillars of spiritual knowledge.

28—09—1993, 06.00 pm

Association with worldly people is not holy. Association with spiritual people makes you holy. Don't aspire to become popular in this society of worldly people. This is the reason for the sages to go to forests to live in association with birds and animals, who do effort for the meals of that day only. *The worldly people in cities and villages always put efforts even if they have earned wealth sufficient for 10 future generations!* Take even simple food offered by spiritual people and don't take even a feast offered by worldly people. You have to spend 1/3rd time of day (24 hrs) for sleep. Sleep is very essential for the brain and body. In the rest 2/3rd time (16 hrs), spend as much as possible for the sake of God after finishing your duties for earning and other responsibilities of your family. Rest a while after lunch and walk a while after dinner. The food taken should be 1/4th of your stomach. Water should be in another 1/4th part. Another 1/4th part should be for the movement of gas. The last 1/4th part should be free space. The scripture of Yoga prescribes this. Control of external and internal senses is the very foundation of Yoga. Doing regular exercises and avoiding polluted air by exposing to fresh and pure air are the associated

steps for good health. You must take lot of care about your health, which is very much essential for the spiritual journey.

You must know clearly what you are asking God. ***You ask God for salvation (Moksha) about which you have the highest impression. But, you do not know its real meaning.*** Moksha means liberation or detachment from your strong and nearest worldly bonds. If this real meaning is known, 99% of devotees will never pray God for salvation! You ask liberation from your closest and strongest family bonds (Moksha). When God Datta starts cutting your strongest family bonds, you blame and scold Datta as '***Dattam Chinnam***', which means that this bloody God is cutting your closest, strongest and dearest family bonds! You say that Datta appears as a mad person (unmatta Datta). Datta became really mad by your above said mad behaviour! The souls in all other worlds are in energetic bodies. Soul is awareness or Sattvam. Body is energy or Rajas. God can deal with all the souls in the energetic bodies in a proper reasonable way. This world of human beings is only a sub-world of one world called as Bhuloka, in which Pitru-loka, Naraka-loka, Preta-loka and Martya-loka (sub-world of human beings) exist as the four sub-worlds. There is no other sub-world or world of human beings with materialized bodies in the entire creation because ***dealing with human beings is the climax of headache!*** Somebody asked God "is there another world of human beings in this universe?" God was terribly shocked saying "Oh God! Another world of human beings! No. No. This sub-world of human beings itself is eating Me!" You see that God Himself says 'Oh God'! This is the greatness of the humanity! ***The materialized bodies are made of Tamas or matter, which is the climax of ignorance!*** The human body is made of not only matter but also energy and awareness. This is not a case of total ignorance, which can also be easily dealt. It is a mixture of ignorance (Tamas), ego (Rajas) and knowledge (Sattvam) and none of these three components is full! It is a mixture of ignorance and ego of little knowledge. Even the omniscient and omnipotent God is unable to deal with human beings of such composition (*Brahmāpi na rañjayati*).

Difficulties come to you by My grace since those purify you by driving you to Me. Difficulties make your brain very alert and yourself very active. Intensive devotion and concentration on Me is developed even though the devotion and difficulties are not true love on Me since your aim is only to get rid of the difficulties with My help. At least you are introduced to the process of intensive devotion, which in course of time may transform into real devotion also. Difficulty and desire bring you to Me like two constables arresting a thief bring to court! I will react in a

positive manner hoping that you will develop real devotion to Me in future. But, My hope always remains as hope only even though millions of births pass on! Happiness makes you inactive and inert developing ego and drags you away from Me. Hence, happiness comes to you by My anger only. When Krishna asked Kunti to ask for a boon, Kunti asked the Lord to continue the difficulties so that she will be always praying the Lord! Actually, happiness is the fruit of your good deed and difficulty is fruit of bad deed. I pick up both fruits and arrange your life cycle with both fruits in alternative fashion. Whenever you press Me through your devotion, I drag the good fruits from the future cycles with some reduction like premature deposits and postpone the present bad fruits to future cycles with interest like re-casted pro-notes. A time will come in future in which you are having the life cycles filled with only bad fruits. You will blame and scold Me in the future on such occasion ***“O cruel God! Even though I am strong devotee, from my birth, I am suffering continuously throughout my life!”*** What can I do? I can’t create fruits without deeds, which is against the very basic norm of divine administration. At least, if a tiny fruit exists, I can multiply it. Draupadi tore her sari for a piece of cloth for bandage when My finger was cut. I multiplied that piece of cloth in to hundreds of saris when she was going to be made naked. If you worship Me without any desire in return, I can create any number of fruits whenever you are in need. Draupadi always worshiped Me for her protection in her life and hence a tiny fruit was needed for multiplication. Kuchela always worshiped Me without any desire and didn’t express even a trace of desire when he came to Me in spite of his severe poverty. Hence, I gave him fruits created in infinite quantity. Hence, try to develop true love on Me without aspiration for any fruit in return as you love your children. In such case, I shall give you any fruit needed by you to any extent without your asking for it. ***If you develop this special line of love without any account between us, such line is said to be Nivrutti.*** Love on Me for the sake of fruits is the line of Pravrutti. ***Pravrutti is better than atheism, but, Nivrutti is far far better than Pravrutti.*** The devotion of Gopikas, Hanuman, Prahalada, Kannappa etc., is the climax of Nivrutti.

Who am I?

20—11—1993, 08.00 am

(This day was 63rd birthday of CBK Murthy and the couple worshipped Swami doing all the 16 modes. Swami sang in the following way:)

Do you know who am I? Who am I?

I am Kalabhairava, personified Veda,
 Light of spiritual knowledge of Datta,
 Solidified rock of faith on My master. (Do you know...)

I am path in the name of Kalabhairava,
 I am also goal in the name of Dattatreya,
 Both of us are one and the same entity,
 Path in journey, goal after the journey. (Do you know...)

If you see the goal now itself, you will die,
 Do you like to eat the unripened fruit now?
 Have patience, don't stop your spiritual journey,
 You will see Me when the destined day comes. (Do you know...)

Follow Me, the divine dog, I will lead you,
 Up to the house of My master, Lord Datta,
 I am originally unimaginable to any soul,
 All these forms are only to help you here. (Do you know...)

February 12, 2017

Part-2

21—11—1993, 04.00 am

This creation can never touch Me and hence I am called as Nirguna. I can't be captured by any extent of imagination or logical analysis and hence I am the real Avyakta. The soul is only a part of My creation and I am always beyond the creation. *The real root-spiritual knowledge is the knowledge of My unknowable nature only.* You can worship Me as this infinite cosmos or any part of it you like that stands as My representative model. The model is always totally different from Me. But, since you believe it as Myself, certainly it will help you to develop your theoretical devotion in Me. Theory generates practice. For the sake of practical devotion to be served by you, I come down to this earth to possess a devotee selected by Me. I merge with that devotee fully so that such human being is directly Myself only, called as human incarnation. The inert models can't receive your practical service. Behind these models, clever priests get the benefits of your service or your service gets wasted. A via-media policy is to select a devotee as My model and serve him/her with your practical devotion so that at least the living devotee receives your service to become pleased. The pleasure of My devotee also pleases Me.

Even though this is not the direct worship of human incarnation, in the end since I am pleased, it also can be treated as direct worship. When you serve the inert models and if your service is wasted, I become furious towards your foolishness. Instead of such wastage, let the priests receive the benefits of your service since they are also devoted to Me in the basic level. ***The practical service to human incarnation, devotee and priest is in descending order.*** Practical service to inert models is worst. The inert models can be served by limited modes like bath, clothing, decorating with jewels and flowers for the sake of vision that inspires your theoretical devotion. You can offer materials to the model, but, such materials should be donated to living beings as said above. Instead of wasting the materials like milk in bath, burning oil in lights and ghee in fire altars, at least, you donate them to poor in the name of God. If a poor human being is supported by you in this way, you are helping a soul to divert its time to God since its time spent constantly in earning can be reduced. Even if the poor person is an atheist, help him/ her so that there may be a chance in the future to become theist and sometimes may become even a great devotee. Such cases exist.

In between unimaginable God and human incarnation lies first energetic incarnation called as Datta or Ishwara (Father of heaven), who on merging with other energetic forms make those also as energetic incarnations like Brahma, Vishnu, Shiva, Ganapati, Subrahmanya etc. All these energetic incarnations are for the upper worlds only, in which similar energetic beings exist. ***Energetic incarnations are not even seen and are totally irrelevant to humanity for service.*** You must always search for the relevant human incarnation. Hanuman and Gopikas always worshipped their contemporary human incarnations only and not statues or energetic incarnations. Are you greater and wiser than Hanuman and Gopikas to neglect your contemporary human incarnation and run after statues and irrelevant energetic incarnations? It is alright, if you are in LKG class of spiritual journey since it is difficult to conquer the ego and jealousy causing repulsion towards co-human forms. I am not criticizing a boy or baby sitting in LKG class. That boy and baby are sitting in LKG class even after becoming 60 yrs old! I am criticizing such old LKG students only.

The practical devotion in the form of service and sacrifice must be associated with pure theoretical devotion. Love is always theoretical only. Theory is the generator of practice. Theory comes from spiritual knowledge. ***True theory comes from true spiritual knowledge only given by human incarnation.*** If there is mistake in the spiritual knowledge, theory is also defective and the direction of practice resulting from theory

will be in wrong direction only. Hence, the practical devotion must be always associated with pure love without aspiring for any fruit in return. Practice is only a proof of the reality of love in terms of service and sacrifice. When you serve and sacrifice to your issues, are you not filled with pure theoretical love in your heart? For this concept, issue is always the best example and hence hats off to issues! ***The example must be fully effective to induce the concept.*** After generation of practical devotion, don't throw away the theoretical devotion like throwing away the wife after delivering issue!

Same Actor in Various Roles

12—12—1993, 04.00 am

All My incarnations are only various dramatic roles, which are external dresses only, decorated on Myself, the single actor. You should not call My incarnations as various forms since a form is modification of the original substance like curd of milk. I am the same actor existing in all incarnations without any modification. Hence, it is not correct if you call various incarnations as different forms of God. You should say that these are different roles of the single actor, God. The actor without any external role of dress having original dress is called as naked (digambara) Datta. Naked means Myself in My original dress. As Datta, I have My original form and name. Some people think that the unimaginable God is formless (Niraakaara). The original unimaginable God is beyond form-full and formless concepts. A hill is form-full and space is formless, both being imaginable items only. The unimaginable God gets mediated by first energetic form called as Datta. The power of Datta is formless root cause-energy that is modified as creation, which was already created by unimaginable God and from which only My energetic form was also created. Both the unimaginable God and unimaginable power are unimaginable and you can't say that unimaginable power is also formless like imaginable power. The difference between unimaginable God and unimaginable power is only just for our convenience since our minds are always based on logic of imaginable items like form-full Sun and His formless power (solar energy). Both unimaginable God and unimaginable power are one and the same since there can't exist two or more unimaginable items. Any number of unimaginable items can be only one unimaginable item. Hence, in the original absolute unimaginable level, there is no need of quarrel between the school of Brahman or more accurately Parabrahman (unimaginable God) and the school of power or Shakti.

The root cause energy (Mula Prakruti) is imaginable power created by the unimaginable God through unimaginable way. The relationship between unimaginable God and imaginable root cause energy is not possessor of power and power, but, the relationship is creator and creation. The imaginable root cause energy (Mula Prakruti) is the product of unimaginable process of creation of the unimaginable creator. This product is also called as creation, which is imaginable. The process of creating this product is also called as creation, which is unimaginable. The unimaginable God, His unimaginable power and the process of creation of imaginable Mula Prakruti (also called as creation) – these three are unimaginable items. This means that we can say simply that imaginable Mula Prakruti simply came out from unimaginable God. Later on, the imaginable Mula Prakruti generated imaginable world. The process of generation of imaginable world from imaginable Mula Prakruti can be easily understood because the process of imaginable cause generating imaginable product is imaginable as can be observed in this imaginable world. The unimaginable God creating imaginable Mula Prakruti can't be understood since unimaginable generating imaginable doesn't exist in this imaginable world.

Now and Here

12—12—1993 04.00 am

In the theoretical devotion, *love of mind is greater than the word spoken by tongue*. The love (devotion) can become firm by the decision and determination of intellect only. *The correct decision always comes as fruit of well analyzed spiritual knowledge of intelligence*. Hence, the Lord started the Gita with the subject related to intelligence (Buddhi Yoga). Such true spiritual knowledge will transform theory in to practice. Love or devotion strengthened by true spiritual knowledge alone brings practical implementation, which alone gives divine fruit. Mere love without practice and mere practice without real love on God are useless. The theoretical love (mother) should be pure without aspiration for any fruit in return as in the case of your issues, which transforms theory into practice (child) in a fraction of second and also always accompanies the practice like mother associated with her child. Practical service or sacrifice should be along with the pure real love only and not along with fear or aspiration for a more valuable fruit. The food with good scent is eaten by any person even without hunger. Even a person with lot of hunger will refuse to eat food giving bad odour. Spiritual knowledge (grandmother) generates love and also strengthens it always by accompanying her daughter (love or devotion), who generates practice as her daughter. *Grandmother (spiritual*

knowledge), daughter (devotion) and grand-daughter (practice) are always together. You must be very careful about the foundation (spiritual knowledge), which alone is the strength of many floored building of Yoga. ***A devotee without spiritual knowledge has to collapse one day or other.***

Don't waste your time to earn more money beyond the need of basic needs. The excess money earned beyond this will not follow you after death, which remains here only. People enjoying your unjust money here will not even identify you there. If you enjoy more, diseases are ready to attack you like the IT officers to attack your unjust money here and like the cruel soldiers of death (Yama) attacking you there. Such person is a real Yogi, who spends time and energy for the basic needs only and spends the rest of time and energy in My service. You can dedicate the excess fruit of work also for My service. Service and sacrifice in practice are the two divine soldiers, who will take you there to My abode. Both service and sacrifice must be with the sweet scent of devotion. Both these without devotion or with devotion for selfish fruit become waste. Gold is the real valuable item, but, scented gold will be accepted with full pleasure even though the scent alone has no value. The fundamental power is only true spiritual knowledge that makes you to give both gold (practical devotion) and scent (theoretical devotion) together.

When I lift you up, your worldly bonds are cut and for this the devotee starts weeping and even scolds Me. This fellow again weeps everyday to lift him/her up! In his language, lifting up means reverse suppression to downwards! I created this world just to enjoy by seeing a devotee, who has no ambition for this world and has ambition only for Me. You leave the two words: '***some time and somewhere***'. You catch the other two words: '***Now and here***' only. I will help you if you follow the latter couple of words. My help comes to you after your effort only. If I help you without your effort, the deity of justice will ask Me "why not help every soul in similar way?" She is satisfied if I help any soul in its effort towards Me. ***My help is so much as much as your effort. Bread is proportional to flour.*** What is there that can't be given to you, if you prove your true love for Me in practice associated with the scent of true love. This is the only way for salvation.

There is no guarantee that your next birth will be human birth. Even if you are born as human being, is there guarantee that you will catch Me again! Hence, follow the two words 'now and here' only. ***You can't get more bliss from even crores of rupees than the bliss you get from each sentence of My message.*** Only a fool rejects My message like a monkey throwing out a chain of diamonds! It tries to eat each diamond thinking it as

small fruit. When it feels that it is not a fruit, it will throw away the chain without knowing its value. Similarly, a materialistic passionate fellow sees whether any statement of My message will help him or his/her family. Finding no worldly use, My message is thrown away! You can know the value of the above chain in market and not from a monkey. Similarly, you will know the value of My message in your last minutes here and afterwards there. The monkey will laugh at the chain thrown away. Similarly, the fool will laugh at My message.

13—12—1993, 04.00 am

Hear Me attentively. Devotion means to feel that My pleasure is your bliss. If God is pleased with others and not with you and if you like God to be pleased with others only without any jealousy, that is true devotion! If God is pleased by giving difficulties to you and if you are pleased by such action of God (appearing as sadist), that is true devotion! ***The liking of a true devotee is always the liking of God only.*** That, which pleases God, pleases a true devotee also. I wrote a verse in the Krishna Bhagavatam, an epic written by Me in Sanskrit. The verse is – Gopikas say “Why sages have written so many ethical scriptures to decide what is justice and what is injustice? We can say in one sentence what is justice and what is injustice. Justice is that which pleases God and injustice is that which displeases God (*pāpa puṇya vivekāya, kuto'yam grantha vistaraḥ? Hareḥ kopakaram pāpam, puṇyam tasya priyapradam*).

There should be no selfishness of devotee in the true devotion. All these worldly loves are not true if one analyses perfectly without any bias and prejudice. One, attracted to a human being of opposite sex hidden in the attractive cloth of skin, runs away with hatred on removing that skin-cloth on finding bones and flesh (*Etat māṃsa vasādi...* Shankara)! You may be attracted to a robber hidden in saffron cloth, but, will run away on seeing that cruel fellow after removing the cloth! Hence, identify the attractions which are not only temporary, but, also unreal. Even the love of one's parents is similar. If one doesn't serve them in their old age, they will scold him saying that they have served him and spent so much on him expecting that he will take care of them in their old age! When you become great, they are pleased that their son has become great. This is not the pleasure for the greatness. If it is so, they should be pleased with any great person! The great son is equal to them in all the ways! He cares for his family only forgetting their unimaginable love and service done to him from his childhood! Even if he cares for them, such care is based on remembering their previous service to him or remembering their property going to be

given to him! He is always attracted to his wife and the same attraction disappears in her old age! The main reason for this unreal love in worldly bonds is that any love is based on selfishness only and not based on sacrifice for others! In the Veda, sage Yajnyavalkya says that every worldly love is selfish only (*Ātmanah kāmāya sarvaṃ priyam*). Parents love their child for its future service to them in their old age! Issues love parents for their future profit of property from them! Husband and wife love each other for their selfish pleasure only! No love is for the sake of others! Only God loves you without any selfishness since God is not in need of anything from you. Similarly, you should love God for the sake of God's pleasure only and not for your aspiration of any fruit in return from Him. Such love alone is permanent and real! Intensive test involving very sharp analysis is the test of Datta to bring out truth of such permanent and real love. This test is not due to sadist nature of Datta!

14—12—1993 04.00 am

People say that there is no worship for Brahma, who do not understand that the absence of worship of Brahma is because He is unimaginable God existing before creation. One can't even imagine Him and one can't think about His worship! As soon as creation is over, Brahma becomes silent. This knowledge of God that He is unimaginable is related to awareness. This Praajna state involves only awareness (Saraswati) with bliss and God Brahma is called as Hiranyagarbha as indicated by the Sanskrit Dictionary. The next Taijasa state involves a new item called as Tejas or inert energy (Parvati) apart from awareness, in which God Shiva is represented by a stone in wave form (Linga) for worship. Inert energy propagates in the form of waves. The next Vishva state involves a new item called as matter (Lakshmi representing materialized wealth) apart from awareness and inert energy in which God Vishnu is represented by a materialized statue for worship. Vishnu is called as Vishvam (*Viśvam Viṣṇuḥ*).

Eighteen Steps Before Ayyappa or Manikantha

(Shri C B K Murthy asked significance of 18 steps before Ayyappa or God Manikantha.)

Swami told: Removal of six vices using the worship of three divine forms called as Brahma, Vishnu and Shiva represent these 18 steps (6x3= 18). God Manikantha represents the co-relation of Shiva and Vishnu as father and mother. If you add the co-relation of Brahma to Manikantha, you will understand God Dattatreya. You should not call a devotee travelling to

temple of Ayyappa by the same very name of Ayyappa. This may lead to a false seed of monism of God and soul in the case of every human being. “I am God” (*Aham Brahmā'smi*) is the statement of human incarnation only. The verbs in the three great sentences “I am God, you are God and he is God indicate that every human being has a chance to become God through human incarnation in short future and thus, the verb of presentence in these three statements should be taken as a good wish going to take place in shortest possible future. When Shvetaketu was told like this (*Tattvamasi*) by his father, it shows the excess love of father towards his son to bless him to become God in nearest future. The fourth statement is ‘awareness is God’ (*Prajñānam Brahma*) indicates that God always incarnates in living beings only having awareness. This sentence indicates a more accurate meaning that God becomes a human being only to preach excellent spiritual knowledge, which is the actual meaning of the word ‘Prajnaanam’. The word ‘*Prajnaanam*’ in this sentence does not mean simple awareness present in living beings since it only indicates excellent knowledge. The prefix ‘Pra’ means excellent. The word ‘Jnaanam’ means knowledge. Hence, Prajnanam means a specific human being in which the excellent spiritual knowledge is found. It does not mean any living being like bird, animal etc., which has mere awareness. Of course, excellent knowledge is also a specific mode of awareness only and can be called as awareness in lose sense. A special jewel made of gold can be treated as gold, but, its special design has separate value and significance.

If you are involved in the propagation of spiritual knowledge in this world for the sake of its peace, miraculous powers are required by you and I shall give them without your effort. *If you have become a soldier fighting for country, the Government will give you the gun that is needed in the war for which you need not ask.*

01—01—1994 04.00 am

Sattvam is knowledge. Rajas is practice. Tamas is firm decision and the force of love needed for transformation of knowledge into practice. Tamas is also ignorance, which is needed for spiritual effort since you require the ignorance of worldly knowledge that provokes you to involve in worldly activities. Hence, all the three qualities are useful in your spiritual effort. I have started helping you even while creating these three qualities in the beginning. A stone doesn't have these three qualities. These three qualities represent My three divine forms: Brahma (Rajas), Vishnu (Sattvam) and Shiva (Tamas). Hence, the help from these qualities is the help from Me. These divine forms may exchange these three fundamental

qualities for a specific context. Tamas is Shiva. Hence, a devotee of Shiva has ignorance of worldly knowledge and is totally involved in the knowledge of God. Sattvam is Vishnu. The devotee of Vishnu has the full knowledge of God only. Rajas is Brahma. The devotee of Brahma is always involved in the practical activities of service to God. You must be the devotee of all these three forms, which means that you shall become the devotee of Datta in your spiritual journey.

22—02—1994 05.00 am

There are similarities between God and world. You neither know the beginning and end of this world nor know My beginning and end. In this world, there is lot of hidden knowledge in the deeply hidden planes as agreed even by scientists. Similarly, you can't understand Me in depth, which is the plane of unimaginable God. The Sun is very hot and Moon is very cool in this world. I am also very hot for people of injustice and I am very cool to people following justice. This world shows many items similar as well as different with each other. Similarly, My incarnations are many having similarity in the spiritual knowledge and difference in the external qualities of the media.

In worshipping Me, there is no importance of time, place and mode of worship. The most important in the worship of God is intensity of real love to Him, which can be expressed anywhere, anytime and in anyway. You are worshipping God in your room of worship in the morning after taking bath. Why don't you show your real love to your issues also in every morning after taking bath in a specific room only? You worship God by uttering some prayers and songs in that specified morning time only. Why don't you express your love on your issues to them through poems and songs on every morning only? You are always showing theoretical love on God in single mode only. Why don't you express your love only in theoretical mode to your issues also without other modes of service and sacrifice? You select the mode of love as per the context of the need of requirement. Once you praise your issue with sweet words. Once you serve it. Once you give it sweets. *As per the context of need, the mode of expression of love is changing and it may be any time and may be any place.* Be natural in expressing love to God as in the case of your issues. You are always artificial in your worship minding about place, time and mode of worship. When your natural and real love comes up as flood, express your real love in anyplace, at anytime and through any mode of worship. The Veda and the Gita say that worship can be in any way at any time in any place (*Aranye grāme vaa— Veda, Aśnan gacchan— Gita*). *When you do*

worship in a specific time and at specific place through a specific mode of worship only on every day, not only I am bored, but also you are bored by such mechanical repetition, which proves that truly it is artificial. The most boring mode of worship to Me is repeating My name or writing My name again and again. Suppose I repeat your name continuously in your ear, certainly you will run away and even beat Me! Just by repetition of My name again and again (japa), what type of love you are experiencing? Your aim is that by such constant repetition of My name, you want to create headache for Me so that I will grant you any boon desired by you to escape such continuous headache! It is just like to get your desired work from a fellow by constantly beating him! Instead, you remember My stories by which your interest on Me increases continuously. Devotion is increased interest and love on a person through understanding his personality in several incidents.

It is said that one should worship God for the upper world and salvation. The petty materialistic benefits in this world are given by My wife. If you go to your friend's house for a loan of Rs. 1,000/-, you have to request the house owner, your friend for such purpose. When you go to his house, his wife will serve you with coffee and Tiffin, even without any instruction from her husband since she knows that you are friend of her husband. Similarly, My devotee is served in all needs by My wife Anagha (united form of Saraswati, Lakshmi and Parvati) even without My instruction. If you ask your friend's wife for RS.1,000/- loan, she will say that it is beyond her scope and will advise you to ask her husband. Hence, don't ask Me petty worldly boons like coffee and Tiffin. You have come to My house and you are talking with Me. Can't you wait for some time since she is preparing food for you? As soon as you come to My house, your first statement is "please give me coffee and Tiffin". You become cheep not only in My eyes but also in her eyes! Before the worship itself, you utter sankalpa, which says that you need such and such favours from Me. What a cheapness it is! **The priests have built-up this worst procedure of worship.** When you are involved in My spiritual knowledge, I shall give you the miraculous powers (Ashtasiddhi) whenever the need arises because you are doing My work only. **You need not ask any favour from Me in doing My work!** These miraculous powers shall be expressed in the proper context by Me through you. If you attain the miraculous powers to be used whenever you like, you are finished like Kartaviryarjuna. **Avadhuta means resisting the entry of worldly knowledge in to your brain like virus and hence it is thrown away** (Avadhuta means thrown away) by force so that you are not

dragged back in to the world again. Without doing this and becoming naked to be called as Avadhuta is climax of foolishness!

Mere knowledge without practical service and sacrifice is of no use. You know that Sai Baba is the incarnation of Lord Datta, but, you don't worship Sai Baba. Another devotee doesn't know that Sai Baba is Datta and worships Sai Baba as Sai Baba only. The worship done by second devotee to Sai Baba without spiritual knowledge is far better than the first devotee knowing the Sai Baba is Datta. The second devotee's worship of Sai Baba reached Datta only and Datta became happy even if He is not recognized. ***What is the use of knowledge and recognition without practical worship?*** The fact is that Sai Baba is another name of Datta only and hence worship of Sai Baba is the worship of Datta only. One practical step is far better than 100 theoretical points. But, knowledge of 100 theoretical points is essential before you put a practical step since these points make you to put your practical step in right path.

The Veda says that you shall cross death by ignorance and attain God by knowledge (*Avidyayā mr̥tyum...*). Here, death means slip from God since the Sanatsujaatiya says so (*Pramādākhya...*). Ignorance means absence of worldly knowledge that drags you from God to world. If you are ignorant of world, you can't be dragged from God and hence you are crossing death (slip from God). By knowledge, you catch God. This means that the knowledge of God will lead you to God without any hurdle of attraction to world crossed by ignorance of world. The heavenly dancing ladies taking bath didn't mind to be naked even if young Shuka is walking before them. The reason is Shuka is full ignorant of world except God. Afterwards, when the old sage Vyasa (father of Shuka) came, the ladies hurriedly covered their bodies with saris because the sage Vyasa has not only having the knowledge of God, but, also knowledge of world. Shuka attained God very easily due to lack of hurdle (worldly knowledge). Sage Vyasa struggled a lot to attain God since the hurdle (worldly knowledge) existed with him! While explaining the verse of the Gita to Nanachandolkar, Sai Baba told that scholars will preach first ignorance and then only knowledge (*Upadekṣyanti te jñānam/ Ajñānam*) this means knowledge of God and ignorance of world. Hence, don't have much worldly knowledge and have much knowledge of God. ***The devotee having full ignorance of the world and full knowledge of God alone is called as Avadhuta.*** Fools only think that Avadhuta is naked by throwing cloths. You can have minimum worldly knowledge required for the basic needs. Hence, avoid your association with worldly experts for a long time. ***Every***

person is spending with worldly experts in talking worldly points for long time! This is the reason for not getting success in the spiritual effort.

Will you kiss your child on the road before all? Similarly don't worship God in the presence of public to impress the minds of people to project your devotion. The reality of your devotion shall be expressed to God with secrecy only. Your worship to God should not be for fame in public. Today, the holy places are not congenial for spiritual development.

Leaving for Holy Places in Oldage

February 12, 2017

Part-3

22—05—1994, 05.30 am

In the old age people think to go to holy places and live there so that they think that they will be far from the worldly issues involving their grand children. First of all you are wasting your energy and time by such thoughts in your house. ***Do you think that all those who stay in holy places got salvation?*** Do you think that all those who stayed in their houses did not get salvation? There is one psychological clue here. When you stay in congenial atmosphere, your mind will run to the opposite atmosphere. When you are at home, your mind goes to the holy place. When you are in holy place, your mind goes to home. Your mind always gets repelled by whatever is before you and is attracted to whatever is far from you! The attachment of your mind is very important because that alone generates practice. When Arjuna asked Krishna in the war, the excellent Gita came out from God. But, when same Arjuna asked same God in a peaceful atmosphere, God refused saying that He cannot repeat it! Two devotees are going to Kashi. One went to Kashi and worshipped God every day. The other fellow was captured by a prostitute in the way and did not go to Kashi. The mind of person in Kashi was always on his friend enjoying the prostitute. The mind of another person enjoying prostitute is always on the first fellow worshipping God in Kashi. After death, the first fellow in Kashi was taken to hell and the second fellow with prostitute was taken to God! Hence, the external place is not important. Only internal mind is everything. Anyway, you test this point practically by staying in a holy place just for few days and then decide your program. You can get the grace of God now and here itself. Mind has nature of variation. Hence, change the modes of worship from time to time to suit to the unstable nature of the mind. This is the effort congenial to the mind. The effort done by forcing the mind against its nature is not possible. It will throw you

away from your effort. ***Repulsion to anything present before your eyes and attraction to anything far from your eyes are also characteristics of mind.*** Once repulsion starts, change the atmosphere and don't force the mind.

22—05—1994, 06.30 pm

When you are in holy place, you are inspired on the first day. Gradually the inspiration gets reduced and on 10th day you will find total repulsion. On 11th day you will travel to your house after purchasing gifts for your grand children. You give them gifts with lot of inspiration. On 10th day your inspiration for your grand children is fully subsided. On 11th day you will again travel to the holy place! Hence, variation is inevitable. Note that this variation is also given by God for your inspiration to be stopped by intervals. The water flowing in canal is stopped by culvert and when it falls again, it picks up double speed! This disturbance is in positive direction only. This hurdle (maayaa) is created by God to help your effort and not to stop it. ***Maayaa is the servant of God and hence always helps you only.*** If you understand this, you are not disturbed by these worldly bonds, which are culverts for the flow of your devotion. Narada mentioned this disturbance by forgetting God (***Parama vyākulateti***) in the Bhakti Sutras.

22—05—1994, 10.00 pm

When you print these messages and propagate My spiritual knowledge, that is My service and these coconuts, camphor etc., are not in My service. Even in the foolish service you are behaving as the biggest fool. Let us take the example of a coconut offered to God in temple. You have purchased coconut for Rs. 10/- and offered it to God. You are given half coconut-shell and the other half is taken by priest. The coconut water is lost and got wasted on the floor. This water is good for health and if you give it to a poor devotee or at least a poor person to help his/her health, how much God is pleased! The half coconut-shell costing Rs.5/- is taken by priest and is sold in hotel for Re. 1/-. He collects Rs. 5/- by selling five shells and with that amount, he purchases some vegetables to be used in cooking food. Therefore, you have taken Rs. 5/- (for using half shell for food in your house), gave Rs.4/- to hotel (purchased half shell from priest for Re. 1/-) and gave Re. 1/- to the priest. Apart from this, you have wasted the most valuable coconut water! The funniest misfortune is that the devotee, who did like this, is a Professor of Economics working as Chairman of Planning Commission of the country to allot finance to different channels without any wastage!! Hence, the offering should be always in the form of money only and not in the form of material. The

receiver may have that material and may need other type of material. Then the material offered by you is sold for half rate and gets half of the required material since the result of your offering is only half! When you offer money (Dakshina), it is the best and wisest. Hence, the Veda also says offering of money (*Dhanena tyāgena...*) with which any required thing can be purchased. One may not be in need of any material and may be in need of a medicine to be purchased for health. The Gita also says about sacrifice of fruit of work, which is money only anywhere. The Moon on Purnima (full moon-night) indicates the round metallic coin representing money. The Moon is white showing coin of silver or some other white metal. In the evening the moon is slightly red indicating a copper coin. Knowledge means the analysis of your practical step before its implementation.

Today is full moon day of this Maagha month. You observe the full Moon and enjoy the scene! (The couple started seeing the full moon and Swami started reciting Soundarya Lahari and Shivaananda Lahari composed by Shankara. In the full moon, Goddess Bhramara appeared dancing with Lord Shiva. Divine music was heard in accordance with the dance. Then, Lord Shiva is transformed into God Datta. Then, Saraswati and Lakshmi appeared and merged with Goddess Bhramara. Then, Goddess merged with God Datta. Then God Datta disappeared!)

15—03—1994, 05.00 am

Control emotions because due to emotions lot of energy is consumed. Hence, try to be always in a balanced state. This advice is about the world and not about God. Whatever energy is lost in the emotions for God, double of it is given by God immediately. I have asked you to save the energy by controlling worldly emotions only for spending it emotions for God.

Prahlada left father, Shankara left mother, Ramanuja left wife, Meera left husband and Buddha left wife, son and wealth for the sake of God. Remember these divine personalities every day. ***Love is the essence of life, which must be dedicated to God only.*** You give this spiritual knowledge to your family members also so that they will also get salvation being your family members. Don't love anybody except God and don't expect love from anybody except from God. When every trace of your body, mind and words becomes like a tiny crystal of sand burning in summer in your love for God, such state is called as Mahaabhava or Samadhi. The simile given here was the external atmosphere and the devotee mentioned here was Radha walking on burning sand in summer in her last minutes!

24—03—1994 04.00 am

Giving food in your presence to a hungry soul (Annadaanam) is the best since none can misuse as in the case of money offering. The receiver of food must be old or child or disabled or diseased. You must donate work for earning to a poor person, who is young and healthy. Apart from food and work, you must give shelter, cloths and medicines for diseases. All this is called as beggar home. ***You must start your sacrifice from the bottom most level and not from higher levels.*** You must see that none of this humanity to suffer for food, shelter, cloths and medicines. When you become successful in the lowest level to find no beggar exists in this world, then only, you should start helping poor. This is the plan of service, if it is to be done truly. ***This should be the procedure for Government, trust of temple and even groups of individuals.*** You can't do any service sincerely unless everybody gets rid off the most powerful virus called as corruption. In this social service, if you keep God as basis and goal, it will be successful. Atheists don't like God and are for mere social service so that every fellow can loot the funds like a bandicoot. In the olden days, when food is given to somebody, the house holder requests the receiver of food to rest for some time and then only to go. The idea here is that as soon as one goes out after taking food, he may do sins using this energy. In such case, you also become a share-holder of sin since you are the donor of the energy through food. You must have lot of analytical knowledge in donation (*Samvidā deyam*— Veda). The deserving receiver is the most important factor and not the place and time. ***Donation is double edged knife giving good fruit for donation to deserving and bad fruit for donation to undeserving!***

Don't put rules in the worship, in which case, the mind having inherent free nature revolts and drags you to the other side. Do worship with full freedom of mind. Don't fix place and time-span for worship. Let it be any place and the time span shall be as long as the free mind follows it. The best worship is to get inspired by the divine personality of God in devoted discussions with limited number of devotees (Satsanga). Worship does not mean taking bath, wearing silk cloth, sitting in worship room, putting flowers to photos and statues, reciting prayers containing full lies to fool God and offering food materials to inert photos and statues so that the food offered is totally eaten by all of you only. Every step here is totally waste because there is no inspiration for God anywhere. Even if inspiration exists, it is only artificial because you are acting as emotional for getting some benefit from God. Your emotion is about the fruit and not about the God!

When you are dragged in to world by Maya (illusion), you will go back after some time to God with reinforced devotion provided you are already a strong devotee. If you are a weak devotee, you will be carried away in to the world forever! This is very important point to be noted. You must treat your mind like your young son giving advices only not orders.

01—04—1994 04.00 am

Salvation means liberation from worldly bonds so that one merges with Me. Without relief from the previous institution, you can't join a new institution. Relief from world is Moksha or Salvation and merge with Me is union with God (Saayujya). All think that the soul dissolves in Me. This is wrong. The souls never dissolve in Me. The union of the soul with Me takes place by My will only and in such case, I will dissolve in the soul. If the soul has to dissolve in Me, it should disappear because when the soul merges with Me I am not increased. I always remain constant. This means that the soul has to disappear, which is a terrible loss to soul. Therefore, the soul doesn't dissolve in Me and I only dissolve in it. Dissolution of Me doesn't affect Me since I am unimaginable whereas dissolution of imaginable soul affects it. When I dissolve in the soul, it becomes human incarnation to do My service. Therefore, salvation followed by union with God ends again in My service only and hence feel always that you are My servant keeping Hanuman as your goal. Some think that salvation means not to get rebirth in this world. It is totally mistaken concept. People utter this (*"O God! Give me salvation so that I will never have rebirth here"*) foolishly without analysis. God takes rebirth in human form in this world again and again to uplift devotees. Are you greater than God to avoid rebirth here? You think that you will move in divine atmosphere with full happiness as we see the salvation shown in cinemas! They show that the soul after salvation is moving in glittering clouds with full enjoyment! Those clouds are only fumes glittering by hidden electric bulbs arranged in the shooting! Don't be fooled by such silly scenes! After salvation, you will participate in My service here only. No rebirth means that you will not be entangled in these births bound by worldly bonds. You will be born here to assist Me in the divine program and these worldly bonds can't bind you at any time in any way. Sometimes, I will use you to become human incarnation here. I assuredly tell all My true devotees that everyone will get the opportunity of human incarnation in My future programs.

Salvation becomes complete when the 'I' gets crossed. When 'I' disappears, 'My' also disappears just like the branch (My) of the tree (I) on destruction. Then, 'I' stands for God and the meaning of 'My' becomes

entire humanity as his/her family to work for the uplift of every human being. I shall enter in to such soul. This is salvation while alive (Jivanmukti). Death is not salvation at all. ***Salvation never comes after death.*** When you get salvation while you are alive, such salvation continues with you after death also. Similarly, merge with God also comes while you are alive, which continues after your death also. ***You may have all bad qualities. I don't mind all your bad qualities while I merge with you.*** I hate only one bad quality i.e., selfishness. If this bad quality alone is not with you, I will merge with you. Sacrifice for the sake of others is the only good quality I like very much. Selfishness with all good qualities is like a palace with very bad odour. Will you enter it? Sacrifice with all bad qualities is like a petty hut in which very pleasant scent is pervaded everywhere. Will you not enter it? I have the same policy as you have in the entry! ***Propagation of true spiritual knowledge is urgent need of this hour.*** Devotion is tremendous, service is marvellous and sacrifice is excellent. These three are increasing day by day. But, none of these three is based on true love to God in which aspiration for any fruit is absent! What is needed is the true understanding of the right direction in spiritual line. Hence, participate in propagation of this true spiritual knowledge needed by every soul in humanity for right direction.

Don't give importance to place, time and mode of worship. All these are for beginners only to divert them at least in some place, on some day through some attractive mode of worship. Your practical sacrifice and practical service scented with true love (theoretical devotion) are the two chains binding My legs and hands to follow you like your slave. This is higher state than human incarnation, in which you remain as devotee only, but, you become My master and I become your slave. In human incarnation, you are God to become equal with Me. In the climax of Nivrutti-devotion, you are the greater master than Myself-servant!

The black crow and black cuckoo look alike (since the cuckoo lays its eggs in the nest of crow and cuckoo is grown up by crow by the illusion that it is also a crow), but, when this spring season comes, the harsh voice of crow and sweet voice of cuckoo come out differently. The crow and cuckoo are differentiated only in the spring season. Similarly, the soul will differentiate Datta and other worldly bonds at the time of death only. The essence of My test is only that whether you select bond with Me or with world. I know very well that you like only worldly bonds and not Me. You require Me only as an instrument for the welfare of yourself and of your worldly bonds only. These worldly bonds will leave you after this one birth.

But, I will not leave you in any number of births provided you vote for My bond!

Leave the illusion that you will do something in your old age in spiritual line. I truly tell you that you can't do anything in your old age since you become unable to do even the least normal activities in your old age. I may give human rebirth to an ignorant soul, but, I will never give human rebirth to a soul, who neglects spiritual line even on knowing its value. ***Avoid luxuries in the beginning itself since they grow more and more as you enjoy them and will never subside.*** If you put ghee more and more in the fire, it will flare-up more and more, but, doesn't subside on drinking the ghee (*na kāmāḥ kāma bhogānām...*). This one ..., this one..., so on, you are fired more and more in enjoyment of luxuries since enjoyment enhances desire and never satisfies you! I can give you any number of luxuries and there is no loss for Me. But, you are lost by those. A boy in fever is asking for sweets. The mother is not giving since the boy will go to more serious condition on eating sweets. She has plenty of sweets in the kitchen. She is not giving because the sweets exhaust but because of the serious condition of the health of the boy. Don't run after worldly attractions, which run before you as you run trying to catch them. They are like your shadow running before you. If you turn to opposite side towards God, the shadow will run after you. Just practice this concept once and tell Me whether My word is true or not! Money, lust, fascination to issues desire for miraculous powers, aspiration for fame are the venomous serpents moving in this world-forest. Once you are bitten, there is no antidote for poison of these. ***Even if you pray Me, I don't grant certain fruits, by which you must understand that My intention is only to save you.*** You try again and again for those only since your stony head does not grasp the truth!

Serve and sacrifice keeping the God as the goal. You also sprinkle your true love on God as pleasing scent by which God will sit on the climax of happiness, which is called as bliss. My bliss is only this and nothing else. Don't use anaesthesia (false love) in the place of scent. The false love is the love based on aspiration for protection from hell and aspiration for more luxuries in heaven. Anaesthesia works only on relative awareness. It will not work on absolute-unimaginable awareness of unimaginable God. My devotee will move in the three highest upper worlds, which are Brahma Loka, Vishnu Loka and Shiva Loka.

11—04—1994, 05.00 am

Today is the starting day of New Year called as Bhava, which means thought of true love to be diverted to God only. The year gone by was called as Shri Mukha, which means 'turned to wealth'. If you try to implement this in this New Year, you are blessed by God. The word 'Mukha' stands for face indicating both body (action) and word. Bhava indicates the mind. Bhava is the king whereas action and word are his servants only. As per mind (Bhava), your words and actions proceed. When your words and actions are towards wealth or world, it indicates that your mind is also towards world only. Don't be hypocrite to say that even though you are in the world, your mind is always on God. ***Words and actions show your true mind.***

A saint sacrifices everything and everybody for My sake. Radha sacrificed even her life on hearing My exit from this world. Radha is the top most saint. Radha means dhara (as per Varnavyatyaya), which means the continuous stream of love. Meera is the incarnation of Radha. Her heart is the real Sahya hill, which means firm like hill tolerating (Sahya) all obstructions. I live in such hearts, which are firm like hill and tolerate all My tests. Without understanding this truth, people are searching Me on a hill called 'Sahya'. ***First, you stop the desire for new fruit and let this be the first step. We shall think about the second step after you climb the first step. Second step is sacrifice of fruit to Me already given to you!***

Some people claim that they are in the worldly bonds without attachment like lotus in water (*Padmapatramivāmbhasā-* Gita). Such state is possible to human incarnation only. Can a goat become tiger by covering itself with the leather of tiger? Hypocrisy should not be before omniscient God. It may be needed in the world, which is filled with many hypocrites. ***If you turn to spiritual side, the first requisite is that you should not tell lies before God.*** A human being appreciates another greater human being. But, shortly jealousy enters and criticism comes from his mouth immediately. Saint is always greater than the house-holder. This difference is based on the ability of sacrifice only. In the light of this truth, a soul may be saint in disguise as house-holder and vice-versa. Some become saints even before marriage imitating Shankara or Lord Shiva, who came here on urgent work of conversion of atheism to theism. Some imitate Buddha and Ramanuja by leaving young wife. Both these are also incarnations of Lord Vishnu. Some become saints in old age after coming to the end of family life. Which path is correct? Leaving the exceptional cases of human incarnations, the best path for all the human beings is only to become saint in the old age. The family life is real examination, in which the candidate

has to attain pass marks. How can you avoid the examination and claim that you passed the examination? One shall enter fire and come out without burnings. If one comes out without burnings straight without fire, can you treat both to be equal? Both are equal in not having burnings. But, both differ since one passed through fire and the other did not pass through fire. An election between two candidates is the real election. A rowdy stands in election and no other competes with him for the sake of safety of life. Is such unanimous election a true election? You have to vote one between two or among several. If you vote one only and there is none else for vote, do you think that you participated in election? Saint is not by saffron cloth. I wear saffron cloth and I am married to Anagha. I have the sacred thread also. In Badari forest, confused sages asked Me about My status! “Are you saint by this saffron cloth? If so, how you have this holy thread and wife by your side? You are not celibate (Brahmachari) due to your wife. If you are house-holder, why is this saffron cloth? If you are Vanaprastha (going to forest in old age along with wife), you are young and also with saffron cloth!” I smiled and replied “I belong to the fifth status (ashrama), which is beyond all these four external identity cards. This fifth status is like the fifth element, space, that pervades all the other four elements. This fifth stage is based on internal truth and sincerity”. The internal sacrifice is indicated by the external sacrifice, which is a proof. But, this external sacrifice is useless if it is not internal. The sacrifice of world has no meaning, if it is not sacrificed due to attachment with Me. Otherwise, even if you have sacrificed all the worldly bonds, you are just a stone, which has no single worldly bond. My tests also detect your internal detachment due to your attachment to Me, requiring external proof, which is detachment from worldly activities for the sake of God as seen in the case of Shri Ramakrishna Parama Hamsa and Meera remaining unburnt in the worldly fire.

(Swami sang the following two songs spontaneously composed by Him)

1) What can I do? O soul! What can I do? (Chorus)

You fall on My feet for salvation,
When I cut your bonds, you weep,
You aspire for both world and God,
Can both fire and water stay together? (What can...)

You are asking for water from Me,
You say “why water is not burning?”

You mistake the water as the fire,
 Speak words knowing their meanings! (What can...)

If I do miracle, you say it as magic,
 Or probably the illusion of your eye!
 If no miracle, you will not listen Me
 Saying that what all I preach is gossip! (What can...)

If I come in human form, you repel Me,
 My energetic form shown is eye-illusion,
 If I appear in the divine dress, you say that
 I am the best actor to shine in roles of drama! (What can...)

2) O Soul! Coming from where? Going to where? (Chorus)

Why do you jump in this middle short time?
 Your worldly bonds are blasted in your death,
 Birth is hell, death is hell and life is also hell,
 Three become heaven if you catch Me, Datta. (O Soul!)

When I think about you, I get shocked!
 In your own case, you sleep like a log!
 Don't fear, My dear soul! Catch Me here
 To hear Me always, but, be always sincere. (O Soul!)

Assume that your death is going to take place in five minutes! If you are in this mood forever, you are always attentive about God (as said in the Mahabharata). This is not mere assumption. Are you sure that this can't take place? In any moment death can attack anybody at any place! If you are ready with the grace of Datta, you need not worry at all. A passenger having a ticket in his pocket need not fear for the checking squad, which may appear at any time. You need not fear for the cruel money-lender, if you are ready with cash to be paid as per the pronote. You need not fear for the attack of money-lender at any time.

Human Being Ungrateful like an Animal

21—06—1994, 04.00 am

Human being is ungrateful like an animal and hence, is called as Pashu (animal). Both are enjoying this world created by God without any gratitude towards Him. Hence, such an atheist will be born as animal only

forever. When both have same nature, what is the use of human rebirth for such soul? How much happiness you are receiving from the service of five elements created by God? **1) Space:** How much happiness you are getting while you walk in vast free space without any disturbance? **2) Air:** How much you are pleased when you are in cool mild air in the vacant place in evening? **3) Fire:** How much pleasure you feel while you enjoy the Sun-bath in winter and while eating just cooked hot food? **4) Water:** How much satisfaction you gain in taking water bath and in drinking water in summer? **5) Earth:** How much you enjoy in eating food given by this earth? ***You are always trapped by the pleasant experience in enjoying the five elements.*** Why are you not thinking even for one minute about the creator of these elements in your service? Even before you are created, God created all these five elements for your service to give pleasure to you!

When you use soap, you become more clean in your bath. Try to use the Datta-soap while you take bath in this world-ocean. You are becoming more and more dirty by this worldly mud. A pig never bothers about bath or soap. It always is in pleasant state while immersing itself in the mud pond. You are going to holy places and dipping in holy rivers and lakes to become pure. If you are with desires for worldly fruits, all the holy places are mud ponds only! Vemana Yogi told in his poems that a pig will not become elephant by going to holy Kashi city. I am called Datta or 'given to the world' as a soap to remove your worldly dirt. ***My words are certainly harsh to you like painful injection for the patient.*** The words of false preachers are like sweets to bring serious illness for the same patient.

Eighth Adhyaaya is completed.

Adhyaaya 9

ASPIRATION-FREE SERVICE TO THE INCARNATION**Divine Mother Kissed Swami**

April 04, 2017

O Learned and Devoted Servants of God,

[09-04-1994, 9.00 p.m. On this day a special festival of worship was done to goddess Bhramaramba in Her temple. The doors of the temple were closed. In the external extension of temple (Verandah), Swami, Shri CBK Murthy and Smt. Bhavani were sitting. Shri CBK Murthy closed his eyes and was chanting the name of Shiva using a garland of beads. Little far from him, Swami was sitting reciting the 100 verses written by Shankara on Goddess Shakti (Soundarya Lahari) and Smt. Bhavani was sitting near Swami hearing the verses. It was 9 pm in the night. Suddenly, a 10-12 year old stout-black girl with round face having white ash on forehead with a central round red mark in traditional dress of red colour, ran out of the bolted inner temple and kissed the right shoulder of Swami with smile and ran back again into the temple. Smt. Bhavani was dumb stuck seeing this scene. Shri CBK Murthy was also made alert by her, who was speaking about the miraculous scene. Swami showed His right shoulder, which was marked with red blooded wound. Swami told “See the love of the Divine Mother to Her son. She bit with Her teeth in the kiss!” Swami told that the Goddess was highly pleased to hear the prayer of Soundarya Lahari. Swami told that the Goddess became very much pleased because He made two corrections while reciting a verse “*Kalatraṃ Vaidhātram...*”. The meaning of the existing verse is “How many poets are not becoming husbands of Goddess Saraswati by their poems? How many rich people are not becoming husbands of Goddess Lakshmi by their wealth? In the case of Goddess Parvati, Lord Shiva alone is her husband.” Swami felt deeply pained by this verse. Saraswati, Lakshmi and Parvati are one goddess only since Brahma, Vishnu and Shiva are one God. Will Shankara say such nonsense? Swami told that the original version of Shankara is “Can any poet become husband of Saraswati by poems? Can any rich man become husband of Lakshmi by his wealth?” This corrected version can come out by making two small changes in just two letters. The present versions are 1) *Bhajante Na Kavayah* and 2) *Na Bhavati patih*. The corrected versions by Swami were 1) The word ‘Na’ is changed to ‘Nu’ and 2) The word ‘Na’ is

changed to the word 'Pra' so that 'Na Bhavati' becomes 'Prabhavati'. Now the above corrected versions came. Swami told that if one abuses Saraswati and Lakshmi, such fellow is simultaneously abusing Parvati also. Goddess became very happy with these two corrections and came out expressing her happiness through the kiss. What a wonderful miracle is this and all the devotees are reading this verse with wrong versions only. Swami told "Shankara pacified this Goddess, who was very furious at false devotion of devotees. After Shankara, Goddess became again furious by these wrong versions. Now Swami pacified Her again". Swami told "the verse told by Shankara originally was with correct versions only. A blind fanatic devotee of God Shiva only created such a wrong version".

10-04-1994, 5.00 a.m.

Swami was explaining that Lord Shiva today is in the form of the morning red Sun. Swami was quoting a Vedic line for such idea (*Aruṇa uta Babhruḥ*). Suddenly the first cassette played in the temple of God Shiva was Aditya Hrudayam, which is a prayer on Sun. The couple was shocked because every day the first cassette played is only on God Shiva! As soon as Swami stated that God Shiva is in the form of Sun, immediately, the cassette on Sun was played! The couple suddenly rushed to the temple asking the reason to play such first cassette. The manager told that a new person came on that day and played that cassette due to ignorance. Swami told that a miracle can be interpreted in the form of an accidental event also by the people having less faith.]

22-06-1994, 4.00 am

Try to not think about the worldly affairs as far as possible because these affairs have neither beginning nor end except some middle portion coming in touch with you (*Tatra kā paridevanā?... Gita*). You will be always rolled in the cycle of these worldly affairs finding no use at any stage. By such repeated cycling, the mind becomes very weak and this is only the final fruit achieved by you. The network of these worldly deeds and fruits is a three-dimensional complex (*Gahanā karmaṇo gatiḥ... Gita*). When your mind becomes weak, you will not be capable in your valuable spiritual efforts also. ***You can do neither any useful worldly work nor the ultimate spiritual work.*** Hence, stop the thinking process of mind, unless it is very essential and important work as concluded by your analytical faculty. ***Your intelligence must give permission to allow the process of thinking.*** Mind is like the vehicle and intelligence is like the driver. It means if mind is under the control of intelligence, you are saved a lot.

Try to control grief and happiness. Both are the ways of severe expenditure of energy. *Little grief and little happiness for the sake of others are the ways of a realized soul.* By these two, you are conserving your energy.

Energy and time are Goddess Parvati and God Shiva. Wealth and the knowledge are Goddess Lakshmi and God Narayana. Word and intelligence are Goddess Saraswati and God Brahma. When you use all these six faculties in the divine service of propagation of knowledge and devotion of God, you are doing the real worship of these three divine couples. Such dedication in six ways is the true worship of God Shanmukha (Six faced Lord) or God Subrahmanya.

While doing the divine service of God, you must take lot of care about your health because any disturbance in your health will result in disturbing the divine service of lord. *While taking care of your health, you must concentrate more on taking precautions for prevention of illness than concentrating on cure of the attacked illness.* If you are involved in worldly life only, even if some time is disturbed in the cure of your illness, much is not lost. But, in the divine service, every iota is valuable. Proper quantum of sleep is also important because this biological system has limits in efficiencies of its systems. Vihaara or external movement should be well thought of since it is going to consume a lot of your energy. You must have control on your external movements and you must think several times before entering into an external movement.

29-06-1994, 2.00 am

(Swami awoke and made the couple also awake.)

Awake! Awake! Don't be surprised. I awoke you both to tell you a most important point. This entire world is My movable and immovable property. You are one among the movable property. Hence, don't think that you are the owner of any movable or immovable property of this world because you yourself happen to be My property. Hence, leave the idea of 'my' in your worldly life. Participate in My service by doing propagation of what I teach you. This world is always in the wrong path due to the preaching of preachers with little knowledge. There is no direction except devotion and service to God based on the aspiration for some fruit in return. This is a most dangerous situation, which is more serious than even the final dissolution!

Sin and Worldly Suffering

29-06-1994, 8.00 am

Some people say “I don’t know what sin I have done in the previous birth, the fruit of which is now appearing in the form of this tragedy!” This is the funniest statement, I have ever heard. ***The human being born in this world is not subjected to any punishment of the sin done in the previous birth.*** When the soul comes into this world from the hell, all the punishments of previous sins were completed and ***the soul is temporarily reformed.*** The soul entering this world does not undergo any punishment of the previous sin. In this world, the soul is given full freedom to do good or bad deeds. This world is called as Karmaloka or world of deeds and not world of enjoyment of fruits (Bhogaloka). Ofcourse, the fruits of intensive deeds (***Atyutkatapunyapāpa***) done here are surely enjoyed at once in this world itself. This particular person, who is saying that he/she is enjoying the punishment of past sin, is actually enjoying the punishment of intensive sin done in this world itself. Actually, it is also not an ordinary sin. Had it been ordinary sin, its punishment could have been postponed to the hell after death. Having done intensive sin in this life itself, the person is posing as if he or she has not done any sin in this life and the tragedy is falsely linked to the punishment of sin done in the previous birth! Even Sita did this mistake. When Rama sent her to forest, she says “Punishment of some great sin done in my previous birth is this result (***mamaiva janmāntarapātakānām***)”! Actually, in forest, previously, Sita scolded Lakshmana with ill intention on her, when Lakshmana was insisting to stay with her for her protection. The punishment of this intensive sin resulted like that.

Always try to avoid unnecessary process of thinking. Thinking is expenditure of very precious form of nervous energy. Ofcourse, necessary thinking for performing routine duties should be done since ***we have not reached such highest spiritual level, in which God Himself performs our duties also.*** But, unnecessary thoughts should be controlled with most serious effort. These unnecessary thoughts mainly involve the process of very deep thinking of the past and based on which very deep thinking of future plans is maintained. You need not give so much time and spend so much precious nervous energy for such unnecessary thoughts because I surely tell all of you that all these thoughts are going to fail! Infact, there is a logical reasoning for your failure. By over thinking, you become very weak in your mind and also in your physical efficiency. Over thinking makes you become physically weak also. Due to this, your efficiency goes

down and you are failing in your practical efforts. Instead of wasting the precious nervous energy for these unnecessary thoughts, spend that in thinking about God. In such case even without your proposals of plans, by the grace of God, you will suddenly dash with the wonderful fruit of success without its previous efforts! Don't believe Me. You experience this truth by practicing it for some time. Atleast, you should develop touch with God theoretically in the fundamental level. The ladder of sacrifice, service and recognition of God in human form etc., shall be thought off at a later stage. ***When you are always thinking about worldly affairs only, without thinking about God, you are almost an atheist in the disguise of a theist!***

30-6-1994, 5.00 am:

There are six vices: 1) Anger or violence, 2) Greediness or corruption, 3) Illegal sex, 4) Fascination to world, 5) Ego and 6) Jealousy.

Out of these six, the first three are very serious leading the soul certainly to hell since these three sins are harming others. The latter three sins do not lead to hell provided there is no damage to others. If you have fascination to world, you need not go to hell if your fascination to your wife/husband or issues or money does not harm others. Similarly, your ego will not take you to hell as long as your ego doesn't hurt others. Similarly, your jealousy towards others will not give any punishment in hell if it is not harming others. Sometimes, jealousy also helps you in your development. If you examine the first three sins, your anger/violence will certainly damage others. Similarly, your greediness for money is resulting in corruption by which you are stealing others' money by which others suffer. Similarly, your illegal sex will certainly cause suffering to others. When Dharmaraja asked his grandfather, Bhishma, about the essence of justice, Bhishma replied that the essence of justice is that one should not do that to others, which, if is done by others to him results in hurting himself. Therefore, ***the criminal nature of the sin resulting in punishment is always due to only damage done by yourself to others.*** Hence, God in the Gita mentioned that only these three sins are the main gates to hell, which are violence, financial corruption and illegal sex.

The foremost sin is violence to kill other living beings for the sake of food or some other personal grudge. God Brahma becomes furious by this sin because He alone is the authority to grant longevity. When you do not have power to give life to a killed living being, you do not have any right to kill any living being. The death sentence given by a judge should be ultimate. It means that before implementing death sentence to a living being, you should give several chances to the soul for rectification of sin by

reformation. Reformation is the real aim of any punishment and not vengeance. You are hanging a person to death for the only reason that the criminal may kill another human being. If reformation is achieved and the sin is not practically repeated, there is no need of punishment. Similarly, killing a living being for food is the top most level of this first sin. You must always imagine that you are captured by a demon, which is going to eat you! Whatever agony you feel in that time and during the time of cutting your body by the jaws of the demon, the same agony is felt by that living being, being killed for the sake of your food! God Brahma represents the quality of Rajas and the anger in violence is also due to Rajas only. This is the qualitative link.

The second type of sin is stealing by cheating or robbing others money by force. Money is Goddess Lakshmi and hence this type of sin makes God Vishnu to become furious. ***Today, almost everyone is a victim of corruption.*** Before cheating somebody for the sake of money, you should analyse the damage done to others especially poor people. You must at least avoid corruption in the case of poor people. If you rob the wealth of a sinner, that money should not be enjoyed by yourself and your family members. That should be spent to serve the beggars or should be spent for spiritual purpose. ***You may digest even most dangerous poison but not the sinful money, which will destroy yourself and your family.*** It is said that the sinful money earned by you comes like a railway engine to carry away by linking with your earned money through justice also, which is like a series of compartments standing on the track by the side of a platform (***Anyāyenārjitam vittam sahamūlam vinaśyati***). Vishnu stands for the quality of Sattvam, which is knowledge and analysis. You must analyze carefully whenever you earn or spend money. Most of the people spend money in the way that leads them to hell only. Expenditure or donation of money also leads you to hell. Everybody is spending lot of money on functions donating to relatives and friends, who have enough food in their homes. You spend lot of money on a function due to your desire to expose yourself based on ego. You deny food to a beggar dying with hunger. You calculate to give food to a devotee or spiritual preacher coming to your house, who helps you in elevating your spiritual knowledge or devotion. Money is never wasted because its expenditure will either bring good (Punyam) or bad (Paapam). Even if you throw money into river to call it as wastage, such act is also a sin. Hence, you should be very careful with deep analysis while earning or spending money.

The third type of sin is illegal sex, which is based on blind lust linked to the quality of Tamas. God Shiva stands for Tamas and becomes furious

due to this sin. *Just you observe Lord Shiva, who burnt the cupid enraging lust in any living being.* You must always meditate upon Lord Shiva to avoid this sin. If you are cheating a husband by going with his wife or cheating a father by going with his daughter, imagine yourself standing in the place of such husband and father! By which you are hurt, you should not do the same to others as said above by Bhishma.

God created this world and is very particular of the justice, peace and balance of this society. You must avoid these three types of sins at least due to fear to hell created by God. This is the minimum and maximum expectation of God from a human being. God is not furious even if the human being is an atheist provided the atheist avoids the above three types of sins. Even an atheist is granted heaven if he/she follows the justice avoiding the sins. In fact, God maintains the atheists because they are also in Divine service. They do the service of God by acting as examiners to devotees. On hearing the criticism of God from an atheist, whether the devotion of a devotee is shaken or not is the test. They criticize theists doing sins and this develops alertness and care in devotees. They disprove the false miracles done by exploiters, which is very much essential to save the devotees from false trap of false devotees and pseudo human incarnations.

If you are living as per this minimum and maximum expectation of God, He is pleased with you even if you are an atheist. He never encourages devotion. Devotion is the field started by human souls only and not God. God creates several obstructions to the devotion in the name of tests as we see the life histories of several devotees.

Five Levels of Human Souls

30-6-1994, 8.00 am:

There are 5 levels of human souls. The first two levels belong to Nivrutti. The third level belongs to Pravrutti. The fourth level belongs to Pravrutti (theism) and atheism mixed. The fifth level is perfect atheism.

Nivrutti Level of Theism:

First level: The devotee always remains as servant of God only and becomes even the controller of God. Such devotee is born again and again as devotee propagating the path of devotion to God. Ex: Hanuman, Radha etc.

Second level: One of the first level devotees is selected by God to become human incarnation in this world for the sake of propagation of right spiritual knowledge. Since God merges with the devotee, the devotee and

God become one, which is Monism (Advaita). The human incarnation results only by the will of God and not by the will of the devotee. In fact, the devotee has no such desire to become God. ***The devotee is compelled by God for the sake of welfare of the world.*** The devotee stands as human being-component along with God-component in a single phase of human form. Ex: Rama, Krishna etc.

The devotee in this Nivrutti level follows justice not due to fear from hell, but, due to the love or devotion to God. The devotee rejects injustice because it is not liked by God. Hence, love or devotion is the entire basis of Nivrutti and not fear to hell or attraction to heaven. The devotee is avoiding injustice simply because God dislikes injustice and is doing justice because God likes justice.

Pravrutti Level of Theism:

Third level: The devotee follows the justice since he or she fears for the hell and has attraction to heaven. Injustice is not done due to fear from the punishment in the hell. Justice is done because of the attraction to heaven. Hence, fear to hell and attraction to heaven are the main basic fields of Pravrutti. If the competition between God and justice comes, the devotee votes for justice only. In this level, concern to self or selfishness exists as the root. Ex: Dharmaraja etc.

Fourth level: This is the mixed level of theism and atheism. The theism is followed so that the devotee can achieve the position of God. There is no point of devotion to God. The devotion is not towards God but is towards the position of God. Ex: Ravana worshipped the energetic incarnation (God Shiva) and repelled against human incarnation (Rama). The devotion of Ravana to Shiva is also not real because in one time Ravana wanted to become the husband of the Divine mother Goddess Parvati! This level is a mixture of false devotion to God and atheism. Here, atheism doesn't mean absence of God. The atheism here means only that the false devotee wants to become God. Hiranyakashipu worshipped one energetic incarnation (Shiva) and repelled against another energetic incarnation (Vishnu). All demons come under this category.

Lowest Level of Atheism:

Fifth level: In this level, perfect atheism exists. The soul neither claims to be God nor allows any human being to be God. The very existence of God is denied here. These souls are born as animals etc., and the soul in such birth lives with enjoyment of worldly needs (pacifying hunger, thirst, sleep and sex) only without the concept of God. However, the atheists following justice avoiding injustice completely are born as

human beings again in this world. However, this type of atheism is highly impossible because once the absence of God is fixed, atheist will not keep silent without doing sins since there is no harm if a sin is done in a talented way to escape punishment in this world. At the same time, the theistic souls doing injustice are also born as animals, birds, trees and stones. In such births, the theistic sinners are rectified by adopting such life in which the worldly fascination is minimized. In the birth of animal or bird, the illegal ambition of earning and storing is minimized since animals and birds earn food for that day only. The life of a tree will give training to sacrifice stored wealth to others in the form of fruits. The life of a stone is a coma stage in which the intensities of negative qualities (of course, positive qualities also) get minimized.

Re-birth of any living being is inevitable as said in the Gita (*Dhṛvaṃ janma mṛtasya ca...*). However, human re-birth is not sure. The human being must treat the present human birth itself to be the last and concentrate on spiritual side.

30-6-1994, 2.00 pm:

God Brahma gave place to Goddess Saraswati on His tongue and not in the heart. God Shiva gave place to Goddess Parvati in the half of His body, which means in the half heart only. God Vishnu gave place to Goddess Lakshmi in His full heart. What is the reason? God represents the Divine Lord, who is the goal of entire humanity. I surely tell all of you that a beggar suffering with poverty is not the real poorest soul in this creation. ***The person, who did not recognize the existence of God and did not enjoy the bliss in getting the grace of God, is the poorest in reality.*** The Goddess mentioned here represents the devoted soul trying for God's grace. In the ancient Indian system, male is given dominating place of master and female is given the place of servant. All the forms of God based on this tradition indicate the ultimate Lord to be served as husband and His wife indicates the devoted soul serving Him. This tradition exists in all our old scriptures, which should not be misunderstood in the present light of male and female being place in equal status. The status of the simile is not important since the important concept is that God is the Master to be served and devotee is the servant serving the Lord. The source of practical devotion (service) is the theoretical devotion (prayer with words (1), love in mind (2) and knowledge by intelligence (3)). Mere theoretical devotion is very pleasant but has no value due to absence of practical fruit. Mere practical devotion without theoretical devotion is surely unpleasant but has the same constant practical value of the fruit. If you take scented gold to shop to sell, the

shopkeeper is very happy to weigh the gold, but, no extra money will be paid. If you take gold without scent or even with unpleasant odour the shopkeeper weighs it without happiness, but does not reduce the cost of it to be paid to you. The practical devotion or service is in two ways:- 4) Sacrifice of work and 5) Sacrifice of fruit of work. If you offer the devotion in all these five types, God is very much pleased like Lord Krishna when all the five Pandavas surrendered to Him.

Let us see a devotee in the name of Goddess Saraswati. She is the deity of knowledge and words. A devotee, who is great scholar in philosophy and always praising God through beautiful poems and songs, represents this stage. Such devotee finds tongue of God as his place. In return, God also keeps good knowledge of the devotee and praises the devotee by tongue. No place in the heart is given because of absence of practical devotion or at least love in mind. In the theoretical devotion, love is the actual item that generates practical devotion.

Let us take the second case, Goddess Parvati, who did severe penance due to extreme love on God. This represents a devotee having extreme love in mind, but confined to the boundary of theoretical devotion only without entering into practical devotion. Since the source (love) of practical devotion exists, which has a future possibility practical devotion, half of the real place, heart, is given to such devotee. This is a better stage than the above mentioned first stage.

Finally, let us take the case of Goddess Lakshmi, who is the original form of wealth (money is called as Lakshmi) and is always pressing the feet of God. She dedicated herself to God and this means sacrifice of fruit of work or wealth (Karma phala tyaaga). Her constant pressing of feet is sacrifice of work (Karma samnyaasa). She represents both parts of practical devotion of service. A devotee, who serves God with practical devotion, gets the fruit also practically. To please God is one thing, which is by theoretical devotion. To get practical fruit from God is another thing, which is by practical devotion. The total devotion (theoretical and practical) gets practical fruit from the pleased God. Demons also get practical fruits (boons as powers) from God for their practical devotion. But, God is not pleased with them due to the absence of the main component (love) of the theoretical devotion. Even if the demons express love, such love is not real but artificial, since, all their devotion is based on the aspiration for fruit in return. In real love, there shall be no aspiration for any fruit in return and full devotion (all the five parts) is dedicated to God. For the sake of pleasure of God only, devotion is dedicated and not for the sake of any selfish pleasure.

30-6-1994, 4.00 pm:

Several devotees ask God for money only because they think that money is everything that solves all the problems. A person is detected with cancer in the final stage. Will any extent of money save him? Therefore, protection from God in whatever form and wherever it is necessary is the most important thing. Practical protection from God comes only from practical devotion, since, God said in the Gita that in whatever way you approach Him, God will approach you in the same way (*Ye yathā māṁ...*).

Some give rice, pulses, vegetables etc., to a deserving priest in the place of giving food. This is only sacrifice of fruit of work (Karma phala tyaaga). If these materials are cooked well with good taste and served, it stands for sacrifice of work also (Karma samnyaasa). By these two, the practical devotion is complete. Hence, *sacrifice of cooked food (Anna Daanam) is considered to be the best donation*. Of course, it depends on the convenience and health to do sacrifice of work. In such case, sacrifice of fruit of work stands for the sacrifice of work also because the fruit of work is achieved by work only. If you have stolen the money of some innocent good person and donate it to a deserving priest or preacher, it is only sacrifice of wealth but not sacrifice of fruit of work. The Veda simply says about sacrifice of wealth or money (*Dhanena tyāgena...*). But, the Gita says that the sacrifice of wealth should be the sacrifice of fruit of work. You may not have attachment to stolen money and moreover you may have fear also that it would harm you, if enjoyed! Due to such fear, you may sacrifice that sinful wealth to God since God is unaffected. But, *such donation is not pious from your angle due to lack of your attachment to it*. If it is the fruit of your hard work, you will have full attachment to it. Hence, the Gita speaks about sacrifice of full and real attachment for the sake of God. If the Veda is cow, the Gita is its milk, which means that the Gita is the real essence of the Veda. The Gita is refined Veda.

30-6-1994, 8.00 pm:

A cinema fails without break dances. Even in fully devotional cinema the dance of heavenly dancers in the court of Indra is compulsory. *A break dance is very bad sinful item since it provokes illegal sex*. But, it is inevitable without which the total cinema becomes a flop without audience. Similarly, a vegetable without oil and masala is not tasteful, even though, oil and masala spoil the health. But, it is inevitable because nobody eats pure vegetable. Hence, even if it is bad, it becomes inevitable. Hence, it should be introduced in small quantity wherever it is very much necessary. Similarly, a spiritual program fails without exhibition of miracles because

even the initial assembly of devotees towards the human incarnation becomes impossible. These miracles are very harmful to the devotees as well as to the human being-component of the human incarnation. Devotees accept you as God only on the exposure of miracles. This is done because the devotees want to know whether you have the miraculous power or not. The miracle is not aspired to know whether you are God or not. If they detect the existence of the miraculous power with you, the next stage is application of your miraculous power to solve their personal problems! ***That is the reason for devotees going to even evil people performing black magic showing miraculous powers.*** Thus, the miracles are only for the increase of selfishness of devotees, which is actually to be sacrificed in the path of devotion. By this, devotees are spoiled. They will praise the human incarnation by soaping Him through worships and songs etc. The human being-component of human incarnation is also a human being acting as medium of God. This medium has all natural properties like hunger, thirst, illness etc. Naturally, it can be attacked by ego also. When devotees praise, the human being-component of human incarnation gets ego as we see in the case of Parashurama. Thus, the miracles spoil both sides. Hence, the miracle should happen spontaneously by the will of God-component present in the human incarnation and not on the will of human being-component. Hence, you must always worship the human incarnation as God and not as human being. God performs miracles in very limited quantity whenever and wherever the situations are genuine. In such case, there is no damage on any side. A real spiritual aspirant will never give value to miracles but gives value only to the spiritual knowledge that will help him or her in right direction to attain the grace of God. When a saint walked on the river Ganga telling that he got the power after spiritual practice for 30 years, Shri Paramahansa told that the cost of his long practice is only Re. 1/- since anybody can cross the river by paying Re. 1/- to the boat!

Attachment to Incarnation Causes Detachment from World

May 19, 2017

Part 2

01—07—1994, 04.00 am

If the eyes are blind due to ignorance, the soul can never recognize the human incarnation. If the eyes are partially blind due to partial ignorance-cataract, the soul recognises the human incarnation through miracle and exhibits devotion for the sake of solution to selfish problems. If the eyes are fully opened by the spiritual knowledge, the soul recognises the human

incarnation even without any miracle and becomes its servant doing service with sacrifice without any selfishness. One should not decide the human incarnation by the exhibited power. Based on the context of requirement in the program, the power may be exhibited fully or may exhibit partially or may not exhibit at all. In all the human incarnations, the same unimaginable God exists possessing fullest unimaginable power. ***Due to absence of expression of power, don't insult the human incarnation, which is the insult of the absolute unimaginable God only.*** If you avoid insulting any human being, it is the safest path because the human incarnation without exhibited power looks like an ordinary human being. Such human incarnation is hidden in the humanity. When you insult a human being, there is every risk of insulting God in human form.

If you give food, cloths, shelter and medicine (if required) to the needy, you will certainly reach the heaven. Apart from these, if you give spiritual knowledge, you will first go to heaven and from there you will go to the abode of the God. Without the above-mentioned basic needs, a soul cannot understand the spiritual knowledge. Heaven is the intermediate station in the journey to reach the abode of God.

Detachment from worldly bonds without attachment to Me is useless. A stone is detached from all the worldly bonds. A fellow trapped by a prostitute is also detached from all the justified worldly bonds. The salvation of the stone and such a trapped fellow is meaningless. The salvation means detachment from world, which should spontaneously come without any effort due to the attachment of the soul to God. ***All the effort should be for the attachment to God and no trace of effort shall be done for the detachment from the world.***

Milk is offered to Me and butter is offered to Krishna. Butter is generated from milk and Krishna came from Me only. There is nothing wrong to think that you are God provided such thought helps you and the world. Due to such thought, you can be devoid of all bad qualities and bad deeds since God is never bad. This helps you and the world also. If the monism of Shankara brings such reformation in the soul, it is really appreciable. But, if the same monism brings ego and bad deeds claiming that you are above the sins (being God), such monism is worst. Monism must be decided based on the result. If monism helps the spiritual journey, it is appreciated. Keeping such good results only in the view, Shankara propagated monism for the reformation of humanity.

The detachment from world even before attachment to God helps the soul to conserve its energy without wasting it in worldly attachments, which is called as Yoga. Yoga means attainment. Here, the attainment of

conserved energy avoiding all wastages is Yoga. This conserved energy can be used in the attachment to God in strong way. ***The strength of the attachment is always proportional to the conserved energy.***

Harming other souls is sin. A ***greater sin is carelessness towards God.*** Still greater sin is atheism. Still greater or greatest sin is scolding God. Kaali is seen drinking the blood of devils, who scold God. This is actually the transmission of sinful blood with new good blood or spiritual knowledge. She is the power of the hell. The soul must be reformed by spiritual knowledge and this alone brings permanent solution. However, ***in absence of permanent solution, the sinful attitude is suppressed by punishments and hell represents this concept.*** When the soul takes a new birth in this world, God gives ignorance of all the past so that the soul is with fresh mind to receive spiritual knowledge. If the soul is filled with all past memories, the soul has no fresh mind to receive the spiritual knowledge. If the past memories exist, the soul may get temporary reformation through fear for some time and the soul has to go to hell continuously.

02—07—1994, 05.00 am

Monism means the union (Saayujya) of soul with God, which shall happen after death. God is not increased by such union. This means that the soul must disappear. Such union is loss to soul. But, this is the concept of several ignorant people. The actual union is the union of unimaginable God with the imaginable soul while the soul is alive in a human body and this is called as Jivanmukti (attaining the union of God before death). The second type of salvation is meaningful and is always given by Me. This is real monism and the result is human incarnation. The first and foremost eligibility to become human incarnation is not to aspire for it at anytime. It always depends on the will of God only. The human incarnation results when He wants to do some good work helpful to the world through you as His medium. You must be always aspiring to remain as devotee only in His service. If you are leftover with this aspiration only, you will become human incarnation and also receive even higher fruit, which is to become the master of God!

Jnaana and Bhakti are theoretical. Karma is practical, which is also called as Prapatti. Theory alone has no fruit, but, theory is the mother of practice. When practice is associated with theory, the sacrifice and service are devoid of selfishness. Hence, ***theory is essential as it generates practice and purifies it from selfishness.*** You must understand the limits of every

step in the spiritual journey. Yoga makes the journey fast due to accumulated energy.

Due to My union, you can become Parabrahman in this life itself. In this, neither death nor your dissolution is needed. The only hurdle in the spiritual journey is selfishness that provokes you to aspire for some fruit in return for your service and sacrifice. If this single hurdle is crossed, surely you will attain success in your spiritual effort.

03—07—1994, 01.00 am

You can never recognize Datta, the unimaginable God in human form, unless you cross ego and jealousy towards co-human forms. *Your negligence, carelessness, jealousy and insulting attitude towards co-human beings shall disappear, which alone reflect towards human form of God also.* You must develop respect towards every human being, which will help you in worshipping the human form of God. Your behaviour towards humanity is very important in the spiritual path.

You remain in the discussion about God (Satsanga) as far as possible. The intervals involve you in the worldly issues. *If the intensity of Satsanga is more, the spiritual journey becomes more fast.* The Satsanga is always granted by Me for your spiritual welfare. I always repel the worldly people by exhibiting negative qualities so that they go away from Me due to misunderstanding. I always attract the people having interest in the spiritual path. Even such spiritual people try to leave Me due to the influence of worldly attractions. But, My attraction is always more powerful and they will come back to Me.

If anybody praises you, pass it on to Me since every merit is always from the grace of God. Submissiveness is the best quality in the spiritual path. Propagation of spiritual knowledge is for your development only since I don't need help from any human being for the propagation of My spiritual knowledge. I am asking you to propagate My spiritual knowledge for your welfare only. Hence, My service is your service only. When you are involved in spiritual discussions (Satsanga) and in propagation work, only you are benefited. For propagation, you should not aspire for any fruit in return since you are serving yourself only. As long as you are in the propagation, ignorance can't appear just like the darkness can't appear as long as light shines. Sages were always involved in such work only by which they were elevated to very high level. Darkness means absence of light only. Ignorance means absence of true knowledge only. *The human incarnation of God is the infinite ocean of spiritual knowledge.* The Veda says that God is the infinite and excellent true spiritual knowledge. It means

that the main inherent characteristic of God is the spiritual knowledge, which alone gives right direction.

07—07—1994, 06.00 am

The individual soul is made of awareness, which is the product of inert energy and inert matter. I am beyond awareness. Even though I am not awareness, I can think due to My omnipotence based on My unimaginable nature. I can burn anything even though I am not fire. Awareness is the modification of food. If food is stopped, awareness does not exist in the body. Hence, individual soul is born from food. Such individual soul is never God. But, it can become God if I wish. Such soul becomes God for all practical purposes just like the electrified wire is electricity for all practical purposes. Neither electricity really becomes wire nor vice-versa, but, electricity and wire are treated as one item only. Both monism and dualism co-exist in one place at one time due to My omnipotence.

Penance is the real path to attain Me. *Penance means the real and continuous interest in Me without aspiring anything from Me.* The attraction becomes real only when no advantage is aspired from it. Such attraction without any selfish reason is called as penance by which spontaneous detachment from the world results without any effort. Without such attraction to God, detachment from world by force is not real penance. *Such detachment is not related to Me in anyway and hence I am not bothered about it.* Such natural attraction shall continue not only in the absence of any selfish fruit from Me, but also in the presence of even selfish loss from Me. Then, it becomes climax of penance resulting in attaining Me. Even the worst activity with such attraction is liked by Me. Even the best activity without such attraction is not liked by Me. *I felt the water poured on Me by the mouth of the hunter (Kannappa) as the best bath since the starting of creation.* His attraction towards Me is unimaginable because he plucked his own eyes for the sake of My eyes shedding blood! The bath with water of Ganga River given by the priest was almost nothing before the above best bath! The theoretical devotion of any devotee is always tested by Me, which is proved by practical devotion through service and sacrifice. Theory (knowledge and devotion) without such practical proof is useless just like the artificial theoretical love exhibited by the prostitute for her selfish practical benefit. The practical proof is the truth of devotion. The practical devotion done aspiring some fruit in return is also useless, which is the business done by a merchant. You can test yourself regarding the truth of your devotion. Forget every fruit in return from Me for some time. Then, you see how much theoretical

and practical devotion exists in you. Then you will understand the reality of your devotion. ***If you find devotion in you even in the absence of any fruit in return, imagine that I am giving you difficulties.*** Now, see how much devotion exists in you. ***If still you find devotion in you, imagine that I am giving agony to you.*** If you still find devotion in you, such devotion is true. If all these imaginary steps exist in real practical world, your devotion is in climax and I totally dedicate Myself to you. Datta means such final dedication only. In the initial stage, I fulfill your desires so that you will gradually become My true devotee in the final stage. Most of the devotees say good bye to Me after such initial stage thinking that they have fooled Me. I have given the fruits of their good deeds only as pre-matured fixed deposits and they have fooled themselves only.

This present world is called as Martya loka, which means the place of death. You must remember this name always to know that you have to leave this world one day or other through death and that you are not eternal to stay here permanently. Whenever you lie on the bed for sleep, imagine every day that you are on the death bed. This will bring some sort of detachment from the world and also some attachment to God. You must always be careful in all activities like eating food, doing exercises of body, quantity of sleep, avoiding tensions etc., to protect your health, which helps your spiritual effort. Disease always steals some time causing loss to effort.

Never say that everything happens as per will of God. It is true, but, the direction of everything is as per your will only, which decides the fruit. ***Freedom is given to soul to decide the direction of any action.*** Hence, you are responsible for everything as I am not responsible for any fruit attained by you. You should not throw responsibility on the cycle of deeds (karma) also. Your past balance (Sanchita) is put in the closed cover. The reason for the present birth (Prarabdha) is exhausted after giving this birth. The fruits of present deeds to be enjoyed by you in the future (Aagaami) are entered in a list, which is also kept in another closed cover. No form of the deed (karma) is interfering with you in your present life. You are existing in full free state in this world to receive the spiritual knowledge and reform your soul without any disturbance from any external factor. This is the golden opportunity given to you to change your destiny in the state of full freedom. You are responsible for your future uplift or fall.

22—07—1994, 04.00 am

God and love are inseparable like sugar and sweetness. If one attains the love (devotion), God is spontaneously attained. Sage Vyasa got satisfaction of mind only after writing the Bhagavatam, which describes

love of God and love towards God. Such love is attained from spiritual knowledge that gives various details of personality of God. ***Some stony hearts don't develop devotion even from spiritual knowledge because of lack of grace of God on them.*** Devotion is the force that transforms theory into practice. Mere knowledge without the grace of the God develops neither devotion nor practice. Practice alone gives the fruit. Either knowledge or devotion or practice based on selfish fruit yields very less fruit. All these three based on selflessness yields eternal fruit in which God takes the total responsibility of the devotee here and there.

Fasting doesn't mean avoiding food totally. It means only taking good food that helps the health, which is necessary for spiritual effort. If the total food is avoided due to immersion in the knowledge or devotion of God, such fasting is real. Fasting should be natural but not by effort and force. Love leads to bliss. Hence, love and bliss are inherently associated characteristics of God in human form. Both these are always with awareness only. This means that the incarnation of God is always through a living being only and not through inert items. The test done by Datta is only to see whether your love is on some selfish fruit or on God. The knowledge of Sage Vyasa can be seen through his Brahma Sutras and his love to God is seen through the Bhagavatam. Both these generate practice that gives the divine fruit.

25—07—1994, 12.30 pm

Whatever you hear enters the mind and gets reflected through your words. Avoid talking and hearing the worldly people. Always engage yourself in the association of spiritual people. Food also affects the mind and hence you should analyse the food also. Both association and food are to be cared upon. Similarly, ***if one confines to wife/husband only, such person is said to be a bachelor.*** The sage Durvaasa, who was taking pure food from the hands of Arundhati was said to be fasting always (***Nityopavaasi***) and sage Vashishtha, who got several children through Arundhati was said to be the permanent bachelor (***Sadaa Brahmachari***). You must be always very careful about your life in this world (Pravrutti), which is the foundation for your spiritual journey (Nivrutti).

28—07—1994, 01.00pm

You must always analyse food you take regarding its effects on your body. The food also affects your mind and intelligence. Food is the source of good health as well as disease. The qualities of food and its quantity should be always analysed. You take food through your mouth and similarly you hear the sentences through your ears. You must analyse the

quality and quantity of speech grasped by your years. Both these decide your spiritual future.

God does not require anything from you except your real love, which can be proved through practice alone. Service and sacrifice in practice are only considered as practical proof for your real devotion. The practical service and sacrifice are required as proof only and God really does not need your service or sacrifice. ***If the proof is absent the real love and false love look alike and can't be discriminated.*** A devotee showing false love also argues that his/her love is also true. Then, spectators will blame God with partiality for favouring the love of one devotee and rejecting the same love of another devotee. For this purpose, only, the practical proof is shown to find out the reality of devotion. You misunderstand God that He is in actual need of your practical service and practical sacrifice. Even if both these are expressed practically as proof of real love, sometimes, this proof also fails because sometimes you are doing both these aspiring for some selfish fruit and in such case the love is not real. Hence, practical proof of love without aspiration for any fruit in return alone is the real devotion.

Do all your responsibilities to the family and never hurt or harm them. If a family is not co-operating with you, maintain secrecy throughout spiritual effort, which avoids hurting them. Anyway, you are not harming them since you are doing all the responsibilities without any effect from your spiritual effort. You show all love externally on your family like any other ordinary human being. Your love on God is maintained internally without any expression of it before the family. This is not cheating your family. This is only avoiding the hurting your family. If you have love on your family externally as well as internally, proceed as a true devotee of your family without caring for God. Who is forcing you to come to God? ***At least don't hurt the devotees by speaking against God. Similarly, devotees to God should not hurt a true devotee to his/her family.*** You must know one important truth, which is that even God is not interested in encouraging devotion. In fact, He discourages the devotion by creating several problems and hurdles. He only encourages the Pravritti (your justified behaviour in this world) and discourages the Nivritti (your personal behaviour to God). The minimum and maximum expectation of God from you is Pravritti only. God discourages your excessive attachment to family because such extreme family-bond alone is responsible for your sins in looting the society. God never objects your responsibilities to your family. God says that it is the greatest sin if you avoid your promised responsibilities to your family. He is only advising you to detach from the

family in mind to avoid the social sins and to avoid your mental tensions to save your health. The detachment from family is not a pre-requisite for attaining love to God. It is only a spontaneous consequence. ***Nivrutti is the total effort from the side of a specific devotee only and not from the side of God in anyway.*** You should never blame or criticise God even in dream in the context of Nivrutti.

Your theoretical devotion should be without aspiration for any fruit in return. Your practical devotion is a must to prove your theoretical devotion. ***There should be no lagging behind in theory as well as in practice.*** God always tests you in that one thing, which can't be sacrificed by you. A sacrifice should be full because you must realise that God is not in need of any sacrifice from you for His personal purpose. Practical sacrifice is only to test the quality and quantity of your theoretical devotion. Welfare of the world is in the aim of God better than yourself because world is created and maintained by God only. You must serve the world for its welfare as a servant of God to please Him only. World shall not be greater than God. ***Nothing and none should be equal to God, not to speak of greater than God.*** You must follow Pravrutti supporting justice and opposing injustice because God has commanded so. Every action shall be to please God only.

You want to see Me, but, you refuse Me when I am seen. You want to see Me in the energetic body, which is relevant to upper worlds only. When I appear in human body, you get repelled from Me due to repulsion between common media and also due to your ego and jealousy. When you leave this gross body and go to the upper worlds in energetic body, the story repeats again there also and you reject Me in the energetic body due to same repulsion. You are missing Me everywhere. If you can't attain Me in your life here, you can't attain Me there also after your life. ***You can attain Me anywhere at any time as incarnation only since the absolute God can never be attained being unimaginable.***

Aspiration for salvation is also to be avoided. Salvation is liberation from worldly bonds to attain bliss and to avoid grief from tensions given by worldly bonds. Hence, salvation is also a selfish desire. ***The only aspiration in you shall be to serve Me in My program and to sacrifice anything or anybody for My sake.*** You must always remember one important point, which is that I don't need anything from anybody except to test the devotee claiming himself/herself so. ***You must also know that your love on Me is a drop and My love on you is infinite ocean.*** Hence, I enjoy even your scolding like a hot dish served to Me in meals.

Leave fear for death. It is a process of very short time. ***You will experience it as removing a tight shirt from the body.*** An individual soul is

Shri Datta Swami tied to the body strongly and it undergoes the experience of tightness for some short time while leaving it. You must fear for the scene after death that happens in the hell while implementing severe punishments for your severe sins. When you are going for an interview in the next city, you should not worry about the short inconvenience experienced during journey in bus or train and you should bother about your interview you have to face after the journey. If you have not done any sin, you need not care for God. Even in such case, you should be always careful because any slip will lead you to hell. If you have become the servant of God participating in His program, be sure that hell is postponed by the order of God. If you are transformed due to the propagation, the hell is avoided forever since all your sins are burnt. ***Either you should be careful about any slip in all the times or you must become the servant of God.*** The first is the child catching the mother-monkey (Markata Kishora) and the second is the mother-cat catching the child (Marjaala Kishora). An atheist slips from both the ways.

12—08—1994, 05.00am

(Shri C B K Murthy asked about the explanation of Kriyaa Yoga and Swami gave the explanation)

Let us take a sentence “Rama approached Krishna”. Here, Rama is subject, Krishna is object and ‘approached’ is the verb. Kriyaa means the verb. The verb speaks about the practical effort need to reach God. Yoga means attainment of God. ***Kriyaa Yoga means attainment of God through practical effort.*** Knowing God through knowledge and thinking God with emotion (devotion) are also verbs only. Hence, you must put the practical effort to know God and to love Him subsequently. After these two steps, the third step is service with sacrifice, which is relatively more practical. All these three steps are denoted by Kriyaa or verb. The subject is the human being having awareness and not any inert item. The object is God, who is unimaginable and can never be attained. But, the same God, when gets mediated is attainable. ***During the life period of human being, human incarnation can be attained.*** After death, the same human being present in energetic body can attain energetic incarnation in the upper world. Hence, we must understand all the possibilities and limitations through scriptures and sharp analysis. The entire creation is only action or dynamism of God. Hence, the subject (human being) as well as the medium of God are also verbs only. The unimaginable God alone is beyond all these verbs, which are subject, medium of object and practical effort done. The alternative word for Kriyaa used is karma or practical action. In this view, Kriyaa yoga

means attainment of practical effort (service and sacrifice) after attaining the two prior theoretical steps called as spiritual knowledge and emotional devotion. In this way, Kriyaa yoga means karma yoga that is described in the Gita.

My wife is called as Madhumati. *Madhu* = sweet and *Mati* = mind. This denotes the soul having emotional devotion towards Me. This word is not related to gender so that you can treat Madhumati as a female soul. Every soul is female only since it is a part of Prakruti. God is called as Purusha or Male. Husband (Bhartaa) means maintainer and wife (Bhaaryaa) means the soul maintained by God. The word Purusha ultimately means the unimaginable God only. Any incarnation is the mixture of Purusha and Prakruti. The Prakruti part of the incarnation is neglected and the incarnation is treated as the unimaginable God in mediated condition. The wife sitting by the side of mediated God represents the devoted soul or Prakruti or Shakti. The devoted soul can even command the God. Hence, approaching God through a soul is called as worship of Shakti. Shakti being a soul can understand the problems of another soul and hence is treated as mother. Purusha is treated as father. Madhumati is Saraswati (word), Lakshmi (materialised body) and Parvati (mind or awareness or energy). Madhumati means the soul approaching God with devotion in word, body and mind (Trikanams). One should always understand the implied knowledge, which alone helps the effort (saadhana). In the word 'Madhumati' mind is given importance based on which only the word and body function.

When the fruit is given to you by God, your eligibility is the most important factor and not the procedure. For one devotee the fruit may be kept in his hand. Another devotee may be searching his hand for the fruit. For one devotee the fruit may be kept in his pocket. Another devotee is searching his pocket for the fruit. Your eligibility brings the fruit and not the procedure of attainment of fruit.

Saraswati is praising Me through sweet words. Lakshmi is serving Me by pressing My feet with her hands. Parvati is doing penance through concentrated mind. All these three are various forms of My wife called as Madhumati or Anagha. My wife gives coffee and Tiffin (worldly boons) to My devotee on arrival to My place. She does so on My instruction only. If you ask her for some money (miraculous powers), she advises you ask Me. Coffee, Tiffin and money are fundamentally My property only. Hence, you concentrate on Me only.

Ninth Adhyaaya is completed.

Adhyaaya 10

REAL LOVE FOR THE INCARNATION**Real Love Matters; Not Time, Place and Procedure**

May 22, 2017

O Learned and Devoted Servants of God,**12—08—1994, 04.00am**

You think that a specific area on this earth is especially pious because a deserving sage has seen Me in that area. I surely tell you that there is no specialty in that area to treat it as very pious place to be visited as pilgrimage. *I appeared in that area because the deserving sage was living in that area.* You can attach importance to Me and that sage but not to that area. People come to that area in crowds thinking that that area has My special grace. This is the climax of ignorance. Priests have stressed some importance on that area to attract crowds so that they can be benefited by their offerings. It is all false commercial propaganda. Of course, the pilgrims coming with faith may be benefited in developing their theoretical devotion to God. But, the priests are lost for their double game before God. You may fool the innocent public, but, can you fool the omniscient God and escape punishment from the same omniscient God? *All the false God-men and false human incarnations of today must note this point and avoid fooling public for benefits remembering the omniscient and omnipotent God standing in the background of the whole scene.* An owner awarded a sincere servant in a place. If you also do sincere service, you will be also awarded in the same place or in some other place. Without doing the service, if you stand in the place in which the sincere servant was awarded, will you get the award due to the power of that place? The owner might have awarded the sincere servant on Monday. You think that Monday is a very pious day, which can bring award to you. For your sincere service, God may award you on Monday or on Tuesday. Hence, leave the illusion of place and time in spiritual efforts.

Always estimate your own devotion to Me by imagining that your service and sacrifice to Me are waste due to absence of any fruit in return and then observe the devotion leftover in you. Generally, after this no devotion is seen at all since it evaporates completely. However, if a trace of devotion remains in you that trace is the devotion present in you. This is the

quarterly test of Brahma. If a trace of devotion still remains, conduct the next half yearly test of Vishnu by imagining that God has stolen away whatever you had already. That trace must have also disappeared. However, if a trace of that trace still remains in you that is really the real devotion. Then, conduct the third annual test of Rudra by imagining that God is subjecting you to intolerable suffering and now you can see that trace of trace must have also disappeared. However, ***if a trace of that trace of that trace remains, that is really and really the real devotion.*** These imaginary steps are useful in estimating your real devotion. If these imaginary steps happen to be the practical steps, it becomes the real practical spiritual effort and Datta will appear before you to embrace you and to merge with you finally. The essence of all this is only that ***the practical devotion alone is true provided it does not have aspiration for any fruit in return.*** Do you say that such real love is impossible? If you say so, it is utter lie. You are having such real love on your own issues. Think patiently with careful analysis and then say what I told is true or not. I am not asking you to change your true love from your issues. ***You are showing true love on your ignorant issues. But, you are showing false love on omniscient God and say that your love on God is true.*** Either stop telling this lie to God or extend a trace of your true love shown on ignorant issues to the omniscient God also. For God's sake (this is the issue of God only) stop your trial to fool the omniscient God. This is the fundamental issue in the spiritual knowledge.

The real love has no importance for place, time and procedure. You are not showing your true love on your issues in a specific place, in a specific time and through a specific procedure. Then, why do you worship God in a specific place, in a specific time and through a specific procedure? You are doing so because your love on God is not real. It is artificial only aspiring for some fruit in return. Are you repenting that you have not shown your true love on issues on some day? Then, why do you repent so much if you have not worshipped God on someday? Again the reason is that your love on God is not real. The real love is always beyond all these parameters and ***should be spontaneous and natural in expression.*** You must express your real love on God in any place, at any time and in any manner as is done in the case of your issues. If such real love exists, whatever qualities may exist in the devotee, such devotee is dearest to Me since there is truth in his love. Saraswati has rajas. Lakshmi has Sattvam. Parvati has tamas. Irrespective of these three qualities all the three are dearest darlings to Me. Always concentrate on achieving reality in devotion and don't bother about your qualities. You may divert any quality to Me, it becomes sacred.

Similarly, any quality diverted towards world becomes unholy. Even a thorny stick submitted to holy fire becomes holy ash. Even sweet sugar poured in drainage becomes unholy and useless.

Degradation of Pilgrim Centers

13—08—1994, 05.00 am

In olden days the places of pilgrim existed on hills and in forests so that many people don't visit. Such places were congenial with peace and good nature for developing the theoretical devotion. These foolish priests spoiled everything by saying that if one visits such place, their desired fruits are granted. This resulted in crowds visiting these places, spoiling peace and nature. The priests did like this for their personal earnings! The aim of development of theoretical devotion is totally lost. You can develop your devotion in your worship-room present in your house occupied by a few people only. Today, your house is better than the pilgrim-place. A newly invented lonely place is better than your house. Sages preferred forests for this spiritual aim only. Thank God! The priests then did not say that those forests are pious to fulfill the desires of the public! Had they told so, the forests might have disappeared with full crowds of people! The real pious place is that, which has perfect peace and pleasant nature congenial for concentration provided such place is not visited for fulfillment of any desire. *Today in these pilgrim-places desires, businesses and hypocrisy pervaded everywhere.* Even a real devotee (Yogi) will not be there, can you expect God (Yogishwara) to be there? Once upon a time these places were really pious and these are not pious today. You may think that at least some good old scent must have remained in these places. *Such trace of scent disappeared long back due to the accumulated bad scent of crowds.*

17—08—1994, 01.00 am

(Shri C B K Murthy asked the meaning of “*Ahamityeva vibhāvaye bhavānīm*”)

Swami replied: The meaning of the line recited by you is that you should think that you are Goddess Parvati, who is Shakti. Every soul is called as Prakruti or Shakti. Shiva and Shakti represent God and devotee. This should not be taken in the sense of gender. The Veda says (*Striyah satīh...*) that God is male (Purusha) and all the souls are females (Prakruti or Shakti). God is the husband of all souls. Husband (Bhartaa) really means maintainer and wife (Bhaaryaa) really means maintained. In this real sense God is husband and soul is wife and this is the exact meaning of the Veda. Hence, the ego of gender in the souls is meaningless in the spiritual field.

16—12—1994, 04.00 am

If you recognize the contemporary human incarnation, there is no need for you to go to any temple. Any temple contains an inert representative model of the unimaginable God mediated either in energetic body or mediated in human body in the past time. *The contemporary human incarnation means the unimaginable God mediated in alive human body.* Spiritual aspirants in LKG class only go to temples. Spiritual aspirants in PG class approach contemporary human incarnation. The difference between these two types of spiritual aspirants is the gap between sky and earth.

Datta Jayanti Message

17—12—1994, 04.00 am (Datta Jayanti)

Today is the festival of “Datta Jayanti”, which means that this is the pious day on which the unimaginable God is given to humanity in human form. Today, the tradition is to bite the bread and throw it to a dog. By this, it is said that the poison in the teeth of dog gets pacified. What is the meaning of this? Even if the pleasures approach you for enjoyment (bread approached your mouth for eating), if you sacrifice those pleasures, the poison of dog or Maya gets pacified. If the dog with poisonous teeth bites you, you will become mad. Similarly, when Maya bites you, you become mad. *This tradition preaches you that sacrifice of pleasures is divinity and enjoyment of pleasures is death.* You are involved in the worldly affairs like a mad man not knowing that he is mad. This is the message of Datta Jayanti.

(Swami sang the following song composed by Him on the spot.)

O soul! Abode of God is far still,
More and more far still, O Soul! (Chorus)

Kill your eyes, Kill your ears today,
Kill your tongue, these are enemies,
These senses attracted by the world
Disturb your mind fixed on Datta.

Your goal is to reach My abode,
But, your effort is quite opposite,
You want to lit fire on the sticks
But, you drench these with water!

Whatever you hear, whatever you see,
 Whatever you speak, it is your blood,
***If your blood is flowing towards Me,
 I become yours, think well, think well.***

Don't bend to traditions, be firm always,
 Follow the true path after analysis only,
 Always see Me only, always hear Me only,
 Always speak about Me only in the world.

Those are mad people, who call you as mad,
 The scene in this world gets reversed there,
 These mad people will cry and cry in hell,
Who is mad? It is decided in proper time.

Control your senses, do sharp analysis,
 Let your intelligence be active always,
 Your love to Me proved in your practice,
 Without desire for any fruit is the path.

Salvation means detachment from world,
 It is a consequence of attachment to Me,
 Don't try for detachment, always try
 To attach yourself to Me everywhere.

Even if you control your mind, the senses drag the mind towards worldly items. The senses are like bottles of wine that drag your mind. ***If you are controlled by your senses, it is impossible to reach Me.*** In spite of this, if you think that you can reach Me, it is only deceiving yourself. Don't postpone spiritual effort for tomorrow. There is no tomorrow. Only today is the truth. Yesterday will not come back. Today, now itself, get yourself attached to Me.

15—04—1995, 05.00 am

The style of life is not different from spiritual effort. The qualities attained in the life style get reflected in the spiritual effort. The life style is rehearsal of dance. Spiritual effort is the actual performance of dance. If you have ego and jealousy towards co-human beings in your worldly life, those both reflect in your spiritual life also and you will miss contemporary

human incarnation. If you are greedy in the worldly life, same reflects in spiritual life also and you will worship God theoretically only and not practically. ***When some friend helped by you harms you in return, you are losing patience in the worldly life.*** Same attitude is reflected in spiritual life, when God harms you in return for your practical devotion to test you. Your Pravritti reflects in toto in your Nivritti. Hence, love your enemies also in the worldly life. This will help you in your spiritual life when God acts as your enemy in testing you. Such patience must be developed by you in the worldly life. ***If you do not hate any human being, you will not miss the contemporary human incarnation.*** The process of learning a subject needs training for one year. But, the examination in that is done in one hour only in the end of the year. ***Your long worldly life is your long training period and your spiritual test takes very short time only.*** If you understand this point, all your worldly life becomes related to your spiritual effort. Spiritual effort is nothing but the test conducted by Datta. Training to succeed in the spiritual test is your long worldly life. If your concentration is on the test and on its result only, you fail in the test. Let your concentration be on the training only by which you will certainly pass the test. Without understanding this main point, what is the use of all these worships? Today is the day of moon-eclipse. You are not understanding this main point because your minds are also eclipsed by ignorance. ***Always be careful about Pravritti or worldly life since it will exactly reflect as the background of your Nivritti.*** If you are greedy in Pravritti, you will always stress on theoretical devotion saying that God, the giver, doesn't need any sacrifice from anybody. By this you will avoid practical sacrifice done in the temples also. For this, you will accept that God is not in inert models to receive our sacrifice! If it is said that human incarnation receives your sacrifice, you will eradicate the concept basically asking how the unimaginable God can become the imaginable human being! Hence, all your philosophy is not based on real logic and scripture, but, it is based on your hidden background that got transferred from your Pravritti! If your background is ego and jealousy and not greediness, you will sacrifice to idols in temples, but, never sacrifice to human incarnation based on the above said eradication. If your background is full attachment to family, you will shout against sacrifice to God that leads to detachment from family! Hence, ***God always comes down for cleaning the Pravritti only by which Nivritti is also indirectly cleaned.*** The Gita says that God comes down to establish justice in Pravritti (***Dharma samsthāpanārthāya***), but doesn't say that His arrival is to establish spiritual knowledge or devotion.

The creator, ruler and destroyer of this world is only one unimaginable God. He gets mediated by energy or matter for the sake of devotees to see, to talk, to touch and to live along with Him. The names and forms of the media may be different, but, the unimaginable God pervading all these media is only one and one only. The oneness and universality of God can be realized by any devotee in the state of ripened spiritual knowledge. None and nothing is equal to God and not to speak of more than God (*na tat samah...* Veda). ***Identifying contemporary human incarnation takes place only in the final stage of spiritual effort.*** Practical devotion without aspiration for any fruit in return is the only spiritual path. Throughout the Gita, Krishna used first person indicating Himself as Krishna or contemporary human incarnation only. He didn't use third person, God. "My devotee (*mat bhaktaḥ*)" means Krishna Himself in first person. He didn't use "Devotee of God (*Daiva bhaktaḥ*)" in third person. He stressed on the concept of contemporary human incarnation since He told the Gita while He is alive.

01—10—1995, 05.00 am (Durga Ashtami)

Durga means the palace surrounded by big compound-wall with closed gates. People living in such palace have full protection. Similarly, ***devotees living in Me get full protection here as well as there.*** The protection is given for the real love of devotee. Today is the day on which I destroyed all the evil forces of devils and demons. I suppressed king Bali with My foot since he prayed Me to keep My foot on his head. King Bali represents ego. If you surrender to My feet, I will suppress it down forever so that it will not come up again. A demon called Somaka stole the Veda and got immersed in ocean. I became the fish to kill him. Somaka means wine, which is worldly attraction that steals your spiritual knowledge and you are immersed in the worldly ocean. Fish is in the form of eye, which is the third eye or eye of knowledge (Jnaana Netra) and its power is analysis that kills the ignorance-demon. I became tortoise to uplift the mountain in the sea. This is My support to you in this worldly sea. Like this, you have to take the internal meaning of every story, which alone helps you in your spiritual effort.

Eating excess food and earning excess money will certainly spoil you. Have faith in Me that I will give you whatever is required for you. A devotee having faith in Me eats little and earns little since he knows that I will give him always the required food and required money like ATM card. If you draw lot of money from Bank, it may be stolen and you will suffer for long time. If you have no money, suffering is little. Such devotee having

faith in Me that I will attend him whenever necessary, lives without diseases and without mental tensions.

Your worship shall be for My pleasure and should not be for your pleasure by achieving some fruit. My pleasure shall be your pleasure.

Realize the Value of Time

30—10—1995, 08.00 pm

Realize the value of time, which is very little available for you. The ignorance does not allow you to note the value of time. Past will not come again. Future is not certain. Only present is yours. The deity of death is always following you and you are not sure of any minute in which the death is going to swallow you. This point will provoke you to concentrate on spiritual line as early as possible due to uncertainty of lifetime. If you are involved in spiritual line, God will extend your lifetime to help you. If you are living like an animal in the worldly life only without any hope of spiritual side, your lifetime is cancelled by God to throw you into births of animals. *Eating, drinking, sleeping and sex are the common factors for an animal and a worldly person.* If you are confined to these four activities only, you are already an animal in human form. In such case, this human form is unnecessary and you are given the form of animal since you are living like it only. One may argue that some people living like animals are seen having long life. Such exceptions are seen because you have not seen all the background of such people. They might be helping God's program through some physical service or some practical sacrifice, which is not noted by you. You should not generalize your limited knowledge and misunderstand the concept.

06—11—1995, 01.30 pm

I appear in drunken state and associated with a prostitute. I repel majority of devotees in this way. Only one selected devotee recognizes Me and surrenders to Me. I preach the inner meaning of My vision in such state:- A fellow attracted to wine does not leave it even though it spoils health, wealth and social prestige. The prostitute is also exactly similar to wine. From this, you must also learn that a devotee attracted to God is unable to leave God even though God gives several losses and difficulties. I am preaching this important spiritual concept through such vision. Devotees do not take this message and leave Me after scolding Me. I am always in the state of preacher of spiritual knowledge (Sat Guru) only to humanity.

11—11—1995, 06.00 pm

You pray addressing Me as ‘Datta father’. Datta father may also mean the father, who adopts a boy giving him his property. The boy came to him only for the property calling him as father. When you address Me as Datta father, the address can be taken in two ways: 1) it can be taken as O Datta! O Father! Here Datta indicates My name and 2) it can be taken as O Datta-father! Here Datta-father means adopted father to get property and Datta is adjective here. The first type indicates the real father, who is approached with real love. The second type indicates the adopted father, who is approached for getting property. The second type devotees are those, who worship Me for fulfilling their desires. The first type devotees are those, who worship Me to do service to Me without any aspiration for My property. Both utter the same, but, in different senses. You need not ask Me to which type you belong since you know the truth in your consciousness.

Serving God Benefits the Servant

06—12—1995, 08.00 pm

Both of you have heard all important points of spiritual knowledge. If you propagate this knowledge to other human beings, who are your brothers and sisters, you will be blessed by God Datta. If you analyze sharply, this propagation is neither the work for God nor the work for others. It is the work for your sake only. While speaking these points to others, these get digested by you and penetrate into your general consciousness and sub-consciousness also to purify your souls and reform you completely bringing eligibility for divine salvation. In every propagation, you must stress on two points: 1) Practical devotion alone is true love and 2) In the plane of your internal theoretical devotion, you must not have aspiration for any fruit from God. These two points confirm that your devotion is true.

You must preach about the highest place of God, which is higher than even justice. Anasuya and Sumati (mother of Shripadavallabha) got Me as their son since they voted for God against even justice. A true devotee treats Me greater than even social service and welfare of the world. Rama tested Hanuman in this point. Rama is expected to kill Ravana, who is disturbing the world and He was expected to do service to society and bring welfare for the world. But, on first day of the war, Rama told Ravana that He will go back if Sita is returned. It means that Rama is not bothered about the welfare of the society and is bothered only about His selfish family life! Hanuman should have left Rama, if He joined Rama for the welfare of

society. Hanuman did not leave Rama because the creator of world is mostly concerned regarding the welfare of His creation. Hanuman understood that Rama spoke in that way only to test Him. ***The tests of Datta are always very subtle and very severe since the ultimate truth is brought out.***

One day, Krishna got severe headache. Krishna told sage Narada that His headache has only one medicine, which is the feet-dust of a true devotee. When Narada asked for the feet dust, the wives of Krishna told “how can we give our feet dust to God? If we give, we will go to horrible hell”. When Narada approached Gopikas, they gave their feet-dust immediately. Narada said that they will go to hell for doing so. Gopikas told that they are prepared to go to hell if Krishna is relived from headache. This is the real devotion of Gopikas to Krishna!

I am in the cooking section and prepared the food, which is this spiritual knowledge. You are in the catering section to distribute this food to your brothers and sisters. Both of us are involved in the work of Lord Datta as allotted by Him and He will bless both of us. Unless you become a sincere servant like DOG at His feet, you can't become GOD. You are totally reversed in the fruit. Kaalabhairava in the form dog surrendered to His feet as servant and He is now worshipped as God in a separate temple in Kashi. If you think due to ego that you are already God, you are not different from demon in this aspect. ***One can become God through service and sacrifice by the will of God, but, one is not already God.*** Such concept added with ego to do all atrocities leads the soul to become demon. The same concept of Shankara resulting in not doing sins (because God never does sins) leads the soul to become God in reality. Monism is double edged knife to cut your throat in suicide or to cut the throat of enemy in war. Monism used for such good purpose shall not be misunderstood and shall not be condemned misinterpreting it in wrong direction as ego and demonism.

Yama and Kaalabhairava

07—05—1997, 11.30 pm

The cow behind Me is justice or Yama, the deity of hell. He is standing behind Me for My protection from sins. The ferocious dog before Me, Kaalabhairava is with full courage for the protection of justice. The form of Kaalabhairava is very much threatening. In one hand He holds a vessel with liquid fire that burns the rigid sinners. In the other hand there is broomstick with which all the bad qualities from the soul are swept away. When the soul is not reformed with the punishments in the hell, it is

forwarded to another superior and horrible hell for which the deity is Kaalabhairava. Both these come into picture when the soul is not reformed by the spiritual knowledge given through My preaching. Hence, first, I make a trial to bring permanent reformation through My spiritual knowledge. ***In the case of souls in which the spiritual knowledge has no effect, such souls are sent to Yama first and then to Kaalabhairava next.***

29—03—1998, 04.00 am

Yama and Kaalabhairava are in My divine service. I am always the servant of My servant. There is no difference between Me and My servant. Yama is black in color in the hell. The same Yama is in golden color in the next upper sub-world called as Pitrloka. The gold-colored Yama is Myself present inside the black Yama. Kaalabhairava looks as a cruel dog for external looks. The same dog appears as Holy Scripture (the Veda) for inner looks. I am that inner spiritual knowledge of scripture. Hence, both these are My incarnations only.

You are always uttering “protect me, protect me”. I have not protected any other soul as much I protected you, the human souls. If you recognize the quantity of My love on you, you will become mad and hence I am hiding My love on you. Service to Me makes you to become servant in the beginning stage. In the latter stage, the same service makes Me to become your servant. Can you tell Me if there is any higher stage than this? ***My servant has full faith in Me and hence will never ask Me to protect him/her.*** Those, who don't serve Me only utter such words. I surely tell you that I will not protect you since you have uttered these words.

22—04—1999, 05.00 am

Detachment means only mental detachment from worldly bonds and not practical detachment from worldly bonds. ***Performing duties to family and responsibilities to society is not attachment to the world.*** Performance of these without mental attachment is the real detachment. ***This procedure shall continue unless God tests you for your vote by competing with these duties and responsibilities also.*** That test is very rare in the case of a rare devotee of Nivrutti and not general. Such mental detachment from worldly bonds will help you to pass the divine test even if you are in Nivrutti. This point is secondary. The primary advantage of inner mental detachment from the worldly bonds is that you will never face mental tensions by which you can be always peaceful and healthy. This primary advantage is for your welfare and don't shout against God for the associated secondary advantage. You can attach your mind to God because you are already detached from world for your welfare only. Again, don't shout that you are

detaching from world due to attachment to God. My Lord! This is totally wrong. You have detached from the world for your welfare only and since mind can't remain silent without any attachment, please attach your mind to God. By this, you are having additional advantage that God will protect your family and your surrounding society for your such valueless mental attachment also! You may say that your family is hurt if mind is not really attached to it. Your mental attachment need not be expressed so that the family is unaware of the truth. Externally you can also act as if your mental attachment to family exists. Now, your family is not hurt. By this, all the losses are avoided and all the advantages are obtained. If you don't agree with this technique, alright, really attach yourself to your family and get all disadvantages since none can save you! This technique is preached in the Gita, which says that a scholar shall act as if attached to family unlike the ignorant, who is really attached to the family (*kuryāt vidvān tathā asaktaḥ...*).

You shall not attach Me to your cycle of deeds on which you are rotated as per the divine constitution (*Bhrāmāyan... Gita*). You are enjoying the fruits of your deeds only. ***Why do you drag Me in to this topic?*** In fact, I arranged good and bad fruits alternatively in your cycle overlooking the sequence of time in which the deeds are done. By this, you will have the alternative enjoyment of both hot and sweet dishes, which alone can make you really happy in your life. You are pressing Me to remove your difficulty (fruit of bad deed) and to give you happiness (fruit of good deed). ***How can I cancel your bad fruit and create good fruit?*** First is not possible since you have done bad deed. Second is also not possible since you have not done a good deed. When you press Me still, I postpone your bad fruit and draw the good fruit in premature state from your cycles. The result is in some latter life cycle, you are leftover with all postponed bad fruits with huge accumulated interest. Then, you are suffering throughout your life and you are scolding Me every day. You are responsible for this situation. Some ignorant fellow observes cases like you and starts criticizing Me and My administration. He even blames Me as sadist entertaining by your difficulties! ***Scholars never pray Me to remove their difficulties or to grant happiness. Their prayers are only with the background of only attraction to Me.*** Remember that I have already done My best to you in the beginning of your life itself and I can't violate the divine constitution due to fascination to issues. Krishna killed His own son Samba for the sin done in mocking the divine sages. In the world if a judge favors somebody with partiality, you are criticizing him, but, you are expecting Me to do the same partiality!

My divine qualities are expressed to attract you and thereby to lead you to the highest spiritual state. This is possible only if you conquer your ego and jealousy. ***My divine qualities are kindness, softness, generosity, dignity, beauty, scent, courage, valor, knowledge, strength, energy, radiation, style, miracle, potency etc.*** If I exhibit fully all the divine qualities, no soul will be leftover without jealousy. Hence, I exhibit a few only in their lower potency. I sometimes exhibit negative qualities of Rajas and Tamas also to neutralize the jealousy of My beloved issue!

25—04—1999, 04.00 am

You need not try to increase the quantity of My worship. I am attracted only by the quality in it. The quantity is related to your selfish desire to be fulfilled through the worship. ***The quality is related to absence of your aspiration for any fruit in return.*** If the worship is qualitative first, the quantity will increase spontaneously without your effort. If the worship is without quality, its quantity can be increased by your effort only. Hence, the quality decides spontaneous development of quantity without effort. Therefore, you always concentrate on the quality of worship.

Don't mix spiritual knowledge with the worldly desires. ***You can achieve the worldly fruits by your effort itself.*** If the worldly fruit is justified, I will help your effort even without your request to Me. If the fruit is unjust, even if you request Me, I keep silent. Therefore, there is no need of connecting the worldly fruits to Me. If justice is on your side, I will run and come to you to stand by your side. ***You are attaining God just by standing by the side of justice.*** Sages couldn't attain this God even through long penance. Krishna stood by the side of Dharma Raja. If you are opposing justice and stand against it, God will stand on the opposite side to punish you.

The contemporary human incarnation appears as per the color of spectacles on your eyes. Krishna appeared as God for Gopikas. Same Krishna appeared as divine person or son of God to Bhishma, Dharma Raja, Arjuna etc. Same Krishna appeared as servant of God to villagers of Brundavanam. Same Krishna appeared as a devil to Kauravas, Kamsa, Shishupala etc. The behavior of God is according to the color of the sight of spectator. You are also appearing and behaving differently to different bonds like father, brother, son, husband, employee, employer, friend etc. Whether you are for Me or against Me is the real background.

09—09—1999, 04.00 am

I am attained by Atri and Anasuya. Atri means 'no three'. Atri stands for the devotee leaving the three types of ego:- 1) Ego of Sattvam means

the ego regarding knowledge, good qualities etc., 2) Ego of Rajas means ego of wealth, relatives, ability to do works etc., and 3) Ego of Tamas means ego of the beauty, energy and potency of own body. Anasuya means 'no jealousy'. This means that the devotee, who conquered ego and jealousy, alone can attain Me in human form. Devotees with ego and jealousy are confined to the non-attainable 1) unimaginable God (without medium) and 2) God in energetic medium.

Attraction towards My personality without aspiration for any fruit in return is called as real penance. Sitting in forest without food and water and closing eyes to think Me is artificial penance. ***Real penance has no effort and is natural and spontaneous.*** Artificial penance results only by hectic effort. Penance is another name for theoretical devotion. It can be obtained from the right spiritual knowledge that projects the personality of God everywhere. The fruit of this real penance is the practical service and sacrifice. You may think that the fruit should benefit you. In such case the cause of such fruit is only artificial penance as done by demons. ***You must understand that the opportunity is given by God to you.*** Service with sacrifice itself is the divine fruit. Only selected souls attain such fruit. Rukmini came to know the details of God Krishna from sage Narada and this is the first stage called spiritual knowledge (Jnana Yoga). Narada means giver of knowledge. Then Rukmini developed attraction towards the divine personality of Krishna and this is theoretical devotion (Bhakti Yoga). After this she made all practical efforts to reach Krishna and served Him by pressing His feet (She being incarnation of Lakshmi) and this is the final stage (Karma Yoga or Prapatti Yoga). She didn't marry Krishna to sit on the throne like a queen and this is absence of aspiration for any fruit.

16—09—1999, 06.15 am

Datta means 'given'. It means sacrifice. ***Sacrifice should be done to deserving with discrimination.*** God is called as Datta for sacrificing Himself to Atri and Anasuya, who deserve to receive the sacrifice due to absence of ego and jealousy. Atri and Anasuya stand as highest devotees since they recognized God in human form given to them as son. They never showed any ego of parents to command their son. The next higher type devotee is Kaartavirya, who happened to be devotee of Datta, but couldn't recognize same Datta in different form called Parashurama. The demon Jambhaka was killed by Datta, who belongs to the third high type. The demon believes in energetic form of God and he got boons through penance to God Brahma. But, he did not believe the human form like Ravana disbelieving Rama. Even Indra failed to recognize Datta in drunken state

associated with prostitute. ***Only Vishnu Datta, the highest devotee could catch Datta in spite of all His negative qualities exhibited during tests.***

Pravrutti Essential for Nivrutti

June 24, 2017

Part 2

20-09-1999, 4.00 a.m.

Pravrutti and Nivrutti are the two portfolios of the same God. In Pravrutti if you go against justice, God becomes displeased. ***In the Nivrutti, if you exhibit false devotion (becoming zero in practical devotion), God becomes equally furious.*** Since this point is not realized by devotees, today, we find several devotees, who are excellent in the Nivrutti do simultaneously unjust sins in Pravrutti. The devotee sacrifices a lot for God in the Nivrutti. But, the same devotee is doing several sins by stealing other's wealth (corruption) in the materialistic life or Pravrutti. Lot of sacrifice of a devotee in Nivrutti, while simultaneously doing several sins in Pravrutti is explained, which means that the sinner in Pravrutti is doing lot of sacrifice which is only an investment in God for getting it back in many fold multiplied way. This is not real sacrifice, which is always without aspiration for any fruit in return. Since God is one and the same in both places, God displeased with you in Pravrutti can't be pleased in your Nivrutti also. Devotees are neglecting the life in Pravrutti as if it is not related to God! They think that God is confined only to Nivrutti. If you have beaten your father in one room, will he be happy with you in another room? ***A true devotee of God doesn't differentiate Pravrutti and Nivrutti.*** Your greediness in practical devotion to God is only the reflection of your greediness in your materialistic life. Similarly, your ego and jealousy shown towards co-human beings (Pravrutti) gets reflected in Nivrutti also by which you neglect the human form of God also. ***An impure person in Pravrutti continues to be impure in Nivrutti also.***

God emphasized on three sins in the Gita, which are the three main gates of the hell. The first is violence (Krodha) in killing the soft natured living beings. You must take Lord Mahavir as your guide in this issue. The second sin is greediness (Lobha) and the basic reason for this is fascination (Moha) towards yourself and your family members. This fascination is nothing but your selfish desire. You worship God also for this fascination only. You never do service (Karma samnyaasa) and never sacrifice anything to God (Karma phalatyaaga) without this fascination. You must take Lord Buddha as your guide, who emphasized on the destruction of the

desire. The third sin is illegal sex (Kaama), which is deceiving husband or wife. You must take Rama and Sita as guides in this issue. ***If you succeed in Pravrutti, you will succeed in Nivrutti also because Nivrutti is exact reflection of Pravrutti.*** If you are not originally beautiful, your image in the mirror will not be also beautiful.

If you serve God through practice or Karma yoga (which is two fold i.e., Karma samnyaasa and Karma phalatyaaga) without aspiration for any fruit in return, an accountless bond is established between God and yourself. Draupadi tore her new sari and wound it around the injury on the finger of God without aspiration for any fruit in return. This is the two fold practical devotion in which service of winding the cloth around the injury and sacrifice of the new sari exists. Had Draupadi aspired some worldly fruit in return, God must have given a new sari at the maximum, adding its interest. But, Draupadi didn't aspire any fruit in return for this service and sacrifice. An accountless bond was established between God and devotee. God multiplied this piece of cloth into infinite number of saris as per her requirement. Krishna's injury required only a piece of cloth. ***The requirement needed is always fulfilled in the line of this accountless bond without account.*** You can find such bond between you and your family members exactly. Hence, you shouldn't argue that such bond is impossible in practice.

Jneya Panchakam

21-09-1999, 5:30 a.m.

There are five points to be known in the spiritual line (Jneya Panchakam):-

- 1)**About yourself (Aatma Swarupa):-** You must know that you are a part and parcel of the created creation only and not the creator. This is the reason for the rest of the world to appear as equally real to you and hence world is not unreal for you.
- 2)**About the Goal (Parmaatma Swarupa):-** God, the creator, is unimaginable, but becomes even visible on getting mediated. Since the God identifies totally Himself with the medium, you shall not differentiate non-mediated God and mediated God. While you are alive here, human incarnation is relevant to you. After the death, when you go to upper worlds in energetic body, energetic incarnation is relevant to you.
- 3)**About the Path (Maarga Swarupa):-** The true path to please God is practical devotion or Karma yoga without aspiration for any fruit in return (Karmasamnyaasa and Karmaphalatyaaga) aided by spiritual

knowledge (jnaana yoga) and subsequent devotion (Bhakti yoga). Karma yoga is like the plant, which alone can give the fruit. Jnaana yoga is like water and Bhakti yoga is like fertilizer used for the growth of the plant to yield the fruit. Jnaana yoga of Shankara yields Bhakti yoga of Ramanuja and both these finally yield Karma yoga (Prapatti) of Madhva.

- 4) **About the fruit (Phala Swarupa):-** The fruit is to participate in the service of God following always the human incarnation through human births. *Absence of rebirth means only absence of rebirth entangled in the family bonds.* Such a follower becomes human incarnation on the will of God or becomes the master of God even while remaining as a devotee.
- 5) **About Hurdles in the path (Virodhi Swarupa):-** *The fascination towards yourself and your family members is the hurdle in the path.* In such case, you can't have the single fascination towards God, which is the final goal. Ofcourse, a part of fascination to God is appreciable during the journey since something is better than nothing. The total fascination to God in theoretical phase doesn't contradict your duties to be performed to your family. Ofcourse, even in the final stage, in which your theoretical and practical devotion get concentrated only on God, there is no damage to your duties since God will take care of all your duties in the case of such fully ripened devotee.

Unless the above five points are thoroughly known after sharp analysis, your theoretical and practical devotion may lead to a wrong goal.

21-09-1999, 5.00 a.m.

When you say that God is real and this creation is unreal, such a statement is not true in the light of the view of the soul. It is correct in the light of the view of the absolute unimaginable God. For the soul, the creation is always remaining real because the soul is not touching the absolute God at any time. Since the soul is a part and parcel of the creation, in the view of the soul, the creation is equally real. For unreal soul, the rest unreal creation must be real. The unreal creation including unreal souls becomes unreal only in the view of the real and unimaginable God. If a soul tries to imagine the unimaginable God, it becomes impossible because if the unimaginable God is imagined, the entire imaginable creation including all souls gets disappeared! The false snake exists only as long as the true rope is not realized. Once the true rope is realized, the false snake disappears in the simile. The unfortunate side of the concept is that the seer is also a part and parcel of the false snake! All this is the explanation of the statement of Shri Ramakrishna Paramahansa, which is that the salt doll

entering the sea for measuring the depth got itself dissolved in the sea! Since the absolute God is the ultimate reality, God can create, control and destroy (destruction means the total disappearance) the unreal creation. *If both (God and creation) are equally real, these three activities become impossible since one reality cannot create or control or destroy another equal reality.* This is a case of unimaginable God before which creation is unreal. If the same God is mediated, the medium becomes God due to total identity with the God. Before such mediated God, the creation is equally real. Hence, for philosophers like Shankara saying that creation is unreal before God, God, here means the unimaginable God. In the philosophies of other preachers, who say that God, soul and creation are equally real, here, God means mediated God or the medium itself due to total identity. By this way, you can solve the difference between philosophies.

Tenth Adhyaaya is completed.



Shri Datta Swami
(Dr. Jannabhatla Venugopala Krishna Murthy)